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ABSTRACT

As a component of the University of Alaska's Cross-Cultural Orientation Program (X-COP), this journal provides a forum for rural Alaska teachers to share ideas and insights. Articles in this issue discuss: (1) the inadequacies of educational research for defining the essence of effective teaching; (2) making the classroom culturally compatible with the Yupik Eskimo community; (3) class activities and field trips concerned with water and water resources; (4) reducing snowmachine accidents; (5) organization and management techniques and teaching methods for the multigraded classroom; (6) developing relevant curriculum for rural Alaska schools through cooperative linkage of school districts and regional Native corporations; (7) problems encountered by rural teacher-counselors in preparing high school students for college admissions procedures; (8) changes in school-community relationships from the 1920s to the present on St. Lawrence Island (Alaska); and (9) reflections on a visit to a rural school on Cheung Chau Island (Hong Kong). This issue also contains poems, anecdotes, jokes, cartoons, responses to a survey of "X-COPers" on "What works" in the classroom, and lists of higher education contractors in Alaska and members of the X-COP network. (SV)

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Volume 3 Number 1

TEACHING IN RURAL ALASKA:

Journal of Applied Ambiguity

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A Forum for Teachers in
Rural Alaska associated with
the Cross-Cultural Orientation Program

College of Human and Rural Development
University of Alaska, Fairbanks
Fairbanks, Alaska
Winter 1984

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BEST COPY AVAILABLE

Hello, Hello

Here's the Fall/Winter 1983-84 edition of Teaching in Rural Alaska: Journal of Applied Ambiguity. This journal is a component of the Cross-cultural Orientation Program. The purpose of this journal is to provide a forum for rural Alaskan teachers to share some of their insights, concerns, curriculum ideas, teaching strategies, frustrations, and laughter with those in similar situations. As some of you may have inadvertently discovered, teaching in rural Alaska is not quite the same as teaching in Peoria. It is our hope that through your contributions this journal can provide understanding and humor for you and your colleagues in rural Alaska.

Several of the articles in this journal emanated from the Small Schools Institute held last summer on the University of Alaska-Fairbanks campus. The Small Schools Institute will convene again this summer between July 23 and August 10. The Institute provides an opportunity for experienced rural Alaskan teachers to examine issues that are relevant to rural education.

We have included a page of blank postcards to encourage communication among you and your colleagues. Send a card to someone and tell him or her what you've been up to, share a teaching tip or an interesting story, or contact someone about the possibility of student pen pals. Folks talk about the warehouses of materials in small schools that often don't get used, but what about the even greater wealth of teacher ideas, visions, impressions, and theories that aren't shared?

This network will succeed only with your participation. Please send any suggestions you have regarding this journal or the teacher network and any items to be included in the 1984-85 edition to us. Your contributions will make this a more worthwhile, valuable project.

As it happens....

Be ye advised...

This Journal would not have been possible without the typing assistance of Jackie Schloesser and editorial expertise of Ruth Glavinovich - Thank you!

TEACHING IN RURAL ALASKA:

JOURNAL OF APPLIED AMBIGUITY

Table of Contents

Page

Letters to the Editor.....2
Editorial.....4
Effective Teacher Attributes.....9
Making the Classroom Compatible with the Community.....10
Water in your Curriculum.....25
Reducing Snowmachine Accidents.....30
The Multi-level Classroom in Rural Alaska.....31
"I Jokes..."".....40
Curriculum Development for Rural Schools...A Joint Venture.....41
Applying Theoretical Methods to Administrative Problem Solving in Rural Alaska.....56
Film Review.....59
Teacher Turned Counselor.....60
Whose Idea is Paideia?.....76
"What Works".....77
The Past Speaks: The Changing Role of American Education in St. Lawrence Island History.....81
Reflections on a Visit to a Rural School in Hong Kong.....87
Book Review.....88
X-COP Network Members.....89

J. Bradley Brandts
Box 177
St. Mary's, AK 99658

August 25, 1983

Dr. Steve Grubis
College of Human & Rural Development
University of Alaska
Fairbanks, AK 99701

Dear Steve,

Recognizing that my motives for writing you will come under the most intense scrutiny musterable, I want to assure you that as a professional and a dedicated pedagogue I would not be requesting assistance unless all other avenues of reparation had been exhausted. My need for advice and crisis intervention is of the utmost immediacy for I fear that my febrile fumblings and abecedarian amblings in the area of cross-cultural education may have engendered a certain amount of enmity within the district toward first-year teachers and the X-COP Program.

Upon my arrival, my enthusiasm drew me to arrogate a classroom in which to work and to establish a professional working relationship with the administrator. I strode into his office and queried him as to the linguistic heritage of the students upon whom I would be foisting my eclecticism. His reply was, "you pick." This congeniality and confidence in my teaching prowess convinced me that I had come to the right place, and I promptly chose Spanish as my language of instruction, since I had had four years of it in college. After some more thought, I inquired as to the cultural background of my proteges and received the same reply, "you pick." Needless to say, I was delighted to have the opportunity to create my own curriculum and also, to choose the cultural and linguistic orientation of my students.

I developed my lesson plans in Spanish and geared them to high school students from Chihuahua, Mexico. In addition to my academic training in Spanish, I had worked in construction with a couple of Chihuahuan wetbacks in California and developed a feel for their way of life. I felt it was important to stay close to home and work with things I knew well, since this will be my first year of teaching.

The first day of school came and I walked into class. It was full of Eskimos. I was a little taken aback, but I surmised that the ethnic diversity of Chihuahua was broader than I had been led to believe. It wasn't until the students had completed the first lesson that I realized that not one among them could speak a word of Spanish. With a few well-directed questions in English, I uncovered the fact that none of them had ever even been to Mexico. The final peals of the dismissal bell accompanied me as I stormed into the office of my picaresque administrator and demanded to know what was going on. Although he played dumb and responded defensively, I was not to be put off. I countered that I was under the aegis of the X-COP Program and that he would be hearing from Dr. Steve Grubis concerning this outrage.

While I am doing an adequate job of keeping the students occupied, they seem slightly inured to the study of Pancho Villa and the strivings of the Mexican proletariat which leads me to believe that they have had this material already. My real concern about the mix-up, however, is that my Spanish speaking Chihuahuans are at this moment sitting somewhere being subjected to an endless stream of Eskimo language and culture by a teacher as confused as I am. Somehow, Wien must have switched the orders for the two sets of students.

With your connections, I felt that you would be the best person to contact for help in tracking down my sojourning Mexicans. Until you come up with something, I am going to need support and direction. I recommend that you send Kay Rowe here to St. Mary's as soon as possible. She is renowned for her expertise and meticulous attention to detail; she is capable of developing incisive insights into my particular situation; and being a graduate student, she would be less likely to catalyze the ire and defensiveness of the administration. I eagerly await your reply.

Pedagogically yours,

J. Bradley Brandts

Editorial

Educational Research and Tapioca Pudding

by Steve Grubis and Kay Rowe

One of the difficulties we face in doing research on teaching is that we all know a lot about teaching and we all don't know a lot about teaching. Most of the readers of this page have spent sixteen years in a formal learning environment and some have spent more. We all know about schools and teachers because that is where we have spent vast amounts of our time. Even those who daydreamed their way through school know something about teaching and learning. We should know a lot about teaching and learning. In what other profession does one spend a minimum of sixteen years as an apprentice? Surely something about what constitutes an effective classroom teacher should be gleaned by the slowest among us.

The assumption is that the physical act of teaching is concrete: physical acts are not nebulous, but clear and distinct. In educational research we freeze these acts for analysis. We assemble these acts, catalogue them, label and dissect them. We employ standardized tests and other scientific instruments to measure the teaching moment and the outcome. We identify an English teacher whose students score far above the norm on a standardized test. We video tape the teacher and analyze the classroom mili-second by mili-second. We assume that whatever this English teacher does needs to be done by English teachers elsewhere. The only problem is that there are so many variables in the scene we aren't quite sure why the teacher is effective. The English teacher will probably display classroom behavior that is consistent and well organized, but common sense tells us those elements are important in learning situations anyway. These endeavors result in a

profusion of research reports and studies that may, in fact, be a hindrance to effective teaching.

Perhaps the dilemma rests with our methods and misconceptions of science. It is not the purpose of science to prove or disprove, but rather to probe. Science, a philosophy rooted in skepticism, pushes against the periphery and continually innovates. It constantly redefines and discovers to provide more possible explanations for phenomena. It creates more alternative interpretations which, if one views the world as multi-dimensional, is perhaps a truer representation of reality. The unyielding attitude that science is steeped in absolutes instead of uncertainties has misguided and impeded scientific discovery for centuries. Moving to the physical sciences, we can better examine this point. When the apple landed on Newton it presented him with observable facts which he postulated into theory that not only accounted for why the apple fell, but also described how the earth and moon interact and how other celestial bodies orbit the sun. From the middle of the 17th century to the end of the 19th, this Newtonian model of the universe permeated scientific thought. Newton's classical, mechanistic world-view described space and time as absolute and separate dimensions composed of discrete elementary particles. But there were inconsistencies in this paradigm. Certain phenomena could not be accounted for by the Newtonian model. In the 20th century Einstein opened the cocoon of classical physics. His theory of relativity redefined space and time not as separate entities, but as intricately connected, forming a four-dimensional, dynamic, space-time continuum.

In the social sciences our educational methodology, with its adherence to objectivity and a sequential step-by-step approach to problem solving, can be viewed as a detriment to understanding what it purports to understand. First, objectivity is a myth. The physical sciences have known this for years.

Phenomena cannot be observed without affecting what is observed. This concept is known as the Uncertainty Principle, and in the words of its formulator, Werner Heisenberg (1958), "What we observe is not nature itself, but nature exposed to our method of questioning." The lens on Galileo's telescope determined what he saw. The content of our tests determines what we measure. Our unbiased, objective questionnaires, interviews, and other scientific instruments limit our vision by setting parameters. Even the research questions we pose determine the answers we obtain. The very act of objectifying alters what is observed. Our own subjective presence gets in the way of accumulating objective knowledge.

In the social sciences, when the moment is frozen for analysis, such as in determining what effective teaching characteristics are, the essence is lost. The administering of interviews, tests, questionnaires, and video recordings all assist in bringing into focus a segment of a dynamic pattern (teaching). The moment is frozen; however, the moment is not an accurate representation of a dynamic pattern. The methodology only helps to bring into focus a blur of movement. It gives resolution to an instant, but the methodology is incapable of communicating the complete event. We really do not know why an English teacher is effective. We can only identify some common sense surface phenomena, i.e., consistency and organization.

Research can assist in and is essential for the development of an effective classroom teacher. Research provides guideposts to mark the trail on the journey to effective teaching. But mirroring the behavior of the effective English teacher is no guarantee of effectiveness in another context for another individual. Nor is following these guideposts a guarantee of teaching effectiveness. In fact, these guideposts to effectiveness are often mistaken for the goal itself and the subsequent destination is forgotten.

Research is the electron microscope of the educator. It can expose one to the subtleties of learning and teaching. New parameters and insights can be revealed. Research can show us how a successful teacher walks, talks, listens, writes, and smiles in the classroom, but it cannot show us how to be an effective teacher. Additionally, the social sciences are just as prone as the physical sciences to drawing inaccurate conclusions about what is observed. Educational research often assumes the cloak of empirical adequacy by relating observable facts to theory. Cartographers attempt this empirical adequacy when they depict the rounded surface of the earth with a sequence of plane maps, but that is only an approximate representation of the planet. Euclidean geometry doesn't work when applied to a curved surface. The rules do not apply to the phenomena, just as educational methodology may not be appropriate to what it purports to measure. The cartographer's map is not the real world, nor is Newton's model of the universe. They are approximations that can be messy and misleading. Similarly, finding solutions to real world problems in educational research is akin to looking for something solid in tapioca pudding. Research is fun and has its place, but don't expect much.

Perhaps the issue of teaching effectiveness can be illustrated more accurately with a metaphor.

Effective teaching can be viewed as a form of dance. An effective teacher is a dynamic process, an animated blend of qualities flowing within an equally dynamic time and space frame. Effective teaching is a series of movements in relation to oneself, the children, the curricula, space, and the time of day. Teachers socially navigate and interact with students in the classroom. It is a carefully choreographed relationship played out within an integrated reality. Educational research methodology can diagram, video tape, and freeze one sequence of the dance. It can bring into focus a segment of the moving blur. This in and of itself can provide insights into the dance just as the

apple landing on Newton led to classical physics. This analytic information, however, contains large chasms of possible confusion and misinterpretation of observed facts. All that is observed is one step of the dance. Even when numerous steps are catalogued, measured, and video taped, the data are not the dance. They only create a frame from the film. At best it is only a crude approximation. Dance has rhythm and flow: the rhythm and flow <u>are</u> the dance. The moment one arrests the flow or prolongs a step, the rhythm is destroyed. Effective teaching is a flowing, dynamic, integrated process. In the past, educational researchers have had the impossible task of making fixity out of flux. Perhaps it's time to view effective teaching from another perspective.

These men couldn't work their way through college.

Albert Einstein
William Faulkner
Charles Steinmetz
Henry James
Percy Shelley
Marcel Proust
Friedrich Nietzsche
Vincent Van Gogh
Peter Tschaikovsky

No wonder they never amounted to much.

Attributes of an Effective Rural Teacher

In an attempt to keep Journal readers informed as to the most recent results in educational research, we have obtained a preliminary release of research findings on Effective Rural Teachers. In order to present these results in an easily assimilated format, we have synthesized mass quantities of statistical data and transformed it into a symbolic representation of these most startling findings.

Permanent frown as strong student motivator - studies show direct correlation between cold, impersonal classroom and high student performance
Protruding visual orbs - bush teachers have evolved extraordinary peripheral vision to detect approaching administrators
Large, prominent ears - rural teachers are found to demonstrate exceptional auditory capacity for monitoring off-task activities
Bulbous olfactory sensors to maintain traditional class room odors, as there appears to be a direct correlation between normal classroom odors and high academic achievement
A minimum of jewelry is worn, having been found to be a distraction to staying on task; tat oos, however, seem to inspire subservience
MOM
A direct correlation has been found between frequent use of bullwhips and decreased delinquency
Tank-like torso facilitates classroom management
Vise-like grip - it was found that a gentle, caring touch demotivates students and encourages laziness
Wearing of only 2 uniforms frequent dress change was found to distract and reinforce vanity
Stout, stiff legs minimize lateral movement and reinforce linearity in the classroom
Black shoes, polished to a high gloss, as a subliminal message of a militaristic atmosphere
Taps on shoes to signal teacher's omnipresence

MAKING THE CLASSROOM COMPATIBLE WITH THE COMMUNITY

By Annie Ronsse

Whenever people from two different cultures interact, there are often misunderstandings or conflicts that can arise from those interactions. By observing, studying, and participating in a different culture we can begin to limit the occurrence of miscommunications and their resulting conflicts. When referring to "culture" in this text, I will be referring to the "ways of perceiving, believing, evaluating and acting that are shared by members of a society."

An attempt will be made to describe through my observations, experiences, and interactions as a teacher in a Yupik Eskimo society, some of the cultural differences between the community and the classroom. I will attempt to describe techniques I have observed or utilized to make the classroom more compatible with the culture of the community. Discussion of effective techniques used by a local school administration in dealing effectively with the community, educational staff, and the students follows. My experience in the Yupik Eskimo culture has been limited to one year in a river village and one at a coastal village on the Yukon-Kuskokwim River Delta. The school and school district were set up in the traditional Western bureaucratic fashion and the "culture" that dominated throughout was the conventional Anglo culture.

I recall vividly my first day in the classroom. I had flown in the night before and, with no orientation to the community, proceeded to teach six different subjects the next day. It didn't take me long to start becoming aware of the cultural differences I was encountering.

Differences Between the Community and the Classroom Language

English as a second language poses problems for the Yupik learner. In both communities I worked, Yupik was the primary language. Many of the people over forty spoke very little, if any, English. Yupik was spoken in all the homes, when children played they spoke Yupik, beginning students usually did not know any English. In school, all courses were taught in English with the exception of a Yupik orthography and language class required for the freshmen and sophomore students. Many of the high school students had been through elementary school programs that did not use English until the fourth grade. For most of those students, the switch from Yupik to primarily English in one year was very difficult. This contributed to students being 3-5 grade levels behind the national norm in English reading and writing comprehension upon entering high school. Since students were taught the Yupik alphabet and to read and write in Yupik, there was a strong base for phonetic spelling and pronunciation of English, but the student would often not comprehend what was read.

Secondary students had a difficult time with "grammatically" acceptable English. This was partly due to the translation of meanings in Yupik words to English when there were are no Yupik counterparts. For example, prepositions are not found in Yupik. Their functions are filled by the system of postbases and endings. There is no grammatical gender in Eskimo nor definite or indefinite articles. Therefore, in English speaking and writing, "him" was often interchanged with "her"; use of "a" and "the," and prepositions were often improperly used, and helping verbs and verb tensing were difficult. Use of idioms was a source of confusion and their meanings were often translated literally.

Philosophy

The traditional philosophy of the village is incongruent with the philosophy of the school. In the Yupik community it is the "social well-being of the community" that is foremost. Sharing is expected. For example, when a seal is brought into a coastal village, it is customary to make a CB call announcing that anybody who wants a portion of it may come and pick it up. A hunter will share his catch with his less successful hunting partner. Sharing is evident in young children and they can be observed sharing candy or toys generously. If you are the only wage earner of a family, your check would be shared by all of those in the extended family. With the extended family there is not the need to become totally independent. It is the duty of the village to provide for those in need. In our schools, it is our philosophy to prepare the students to act, think, and function independently. In the classroom, the "social well-being of the individual" predominates. Students are expected to do their own work, answers are not shared, interactions with peers limited, and success is based on "individual" achievement.

Another way to look at this is the theory of "external controls" vs. "internal controls." Yupik society has evolved under influence of external controls of the environment. The being is controlled by external forces and the shaping of the person is a result of those external controls. For example, if the hunter is successful, it is because the weather, the animal, the spirits or other external factors allowed it to happen. The Anglo society can more easily be associated with "internal controls." It is our individual effort and willpower that shapes the person we become. If a white hunter is successful, it is because his individual skill, effort, and expertise made him successful. I see correlations with this philosophy in schools. For example, if two students would receive A's on tests, the Anglo student might say, "I

studied hard for this test and I earned the A," while a typical Native response might be, "I guess I was just lucky." (Other examples of externally controlled responses might be, "Nobody made me get up," or, "I don't know if I'll be a good player.")

Non-verbal Communication

An effective teacher must be aware of the non-verbal communication that is based in the Yupik heritage. One of the most obvious responses is using raised eyebrows as a reply for "yes." Eye contact is not as direct and continuous as in the Western society. I have heard teachers voice frustration at getting limited or no response from their students. But in the Yupik society, discussion and lengthy verbal discourse is something in which young children or teenagers do not take part. Discussion may take place among the adults, such as in the steamhouse or over tea, but most young children and teenagers are not involved. Additionally, in contrast to the classroom where the teacher is in complete control of all verbal interactions, no one person dominates the conversation. The students' verbal responses are frequently far too slow from the perspective of the teacher. In Yupik conversation, periods of silence are accepted, but in the classroom, silence can cause misunderstanding if the teacher is looking for immediate verbal responses. The teacher may go on to another student, answer the question him or herself, or judge that the student does not know the answer. The questioning approach, continued eye contact, and the teacher's frustration at a lack of response may lower the student's self-confidence, resulting in even less verbal response. The typical teacher has the tendency to speak fast, often, and in a louder voice, while showing undulating displays of anger, excitement, and emotion during discourse. Generally, most of the students show no great emotional highs and lows. Never have I seen a display of anger or outrage except in the case of alcohol abuse.

Learning

Most skills are learned through watching. Children observe adults or older peers and then model after them. When high school students were observed learning traditional skills from elders, the students watched patiently and little verbal interaction occurred. There was no overt verbal praising but emotional support and encouragement were not lacking from the adults. The culturally preferred methods of children learning adult skills in the Yupik society were described by Harrison (1981).

> "The preferred sequence for learning adult skills began with the child's attention directed or drawn to a particular activity. Next, the child made a choice about whether or not to show interest. If the child demonstrated interest to an adult in an appropriate activity, the emotionally supportive adult would offer instructions and encouragement if the activity was appropriate for the child to learn. The adult showed pleasure in the child's efforts."

It should be noted that if a child chose not to become interested in learning there was no punishment or consequence other than not obtaining positive reinforcement from the adult. Learning through observing was expected of the children by the adults and it was not acceptable to ask a lot of questions. In school learning is not based necessarily on interests, and "learning by watching" is not the preferred method. Children do not choose the materials to be learned; the question - answer techniques are often intimidating, and a teacher often expects questions from the students as an indicator of interest. To a student who fails to learn, some form of punishment may be the consequence.

Bridging the Gaps

By being aware of and sensitive to the differences and conflicts that confront a student, teachers can help bridge the gap so that transition between environments will be easier. I do not encourage changing the learning atmosphere of the school to totally fit the Yupik concept. There is great necessity for students to be able to function in Western bureaucratic institutions such as schools and legal systems. If they do not, they will be denied the human tools necessary to maintain their culture in the 20th and 21st centuries.

There are three ways in which teachers can make the classroom more compatible with the community (Phillips, 1983). They are: non-violation of community norms, involvement within the local community, and alteration of teaching techniques to accommodate how students learn in the classroom.

1. Non-violation of community norms will allow for better classroom interactions. Teachers must be aware of speech. A parent once commented she had a difficult time making her child come to school because the teacher yelled in class and the child was frightened. This teacher had an exceptionally loud voice. Be cautious in your rendering of punishment. Adopt a style that is compatible with the students. They respond well to personal warmth and sensitivity. In a report by Kleinfeld (1972) on effective teachers of Indian and Eskimo high school students she states:

> "The instructional style that elicits the highest level of intellectual performance from village Indian and Eskimo students is to create an extremely warm personal relationship, and within it to actively demand a high level of work. Village students thus interpret the teachers demandingness not as bossiness or hostility, but rather as an expression of his/her

personal concern. Meeting the teacher's academic standards become their reciprocal obligation in an intensely personal relationship."

It is also in the best interest of teachers to conform to the community "moral" norms in non-private places (i.e. not becoming involved with drug, alcohol or other activities looked upon as unethical by the community).

2. Involve yourself in the local community. By this I mean "know" your community and its members. Along with my first position came the job of teaching six different subjects ranging from biology to band and coaching basketball on the side. This led to long hours of preparation before I could present what I felt were well-organized and effective lessons each hour. Yet, presentation of effective lessons did not elicit great interactions from the students. It was only after I started spending part of that time out in the village fishing, berry picking or just visiting with community members and students that I found a positive change in myself with better rapport, and much warmer, personal interactions within the classroom. I actually came to "know" the students better, could draw on culturally relevant materials in the classroom, and thus felt I was more effective as a teacher.

3. Flexibility in teaching techniques is necessary to accommodate how students learn in the classroom. This may include such things as incorporating group projects into the content area, visual explanations and demonstrations of concepts, auditory input to accompany the written word, and explanations that bring in cultural relevance. It may mean waiting longer for verbal response and being aware of the duration of direct eye contact. I have found mixing of media, i.e., visual, auditory, written, and "hands on" keeps a high-interest level and gets a better response. A few specific projects I have observed or experienced to be successful are give as examples in Appendix A.

Effective Local School Administration in Bridging Gaps

Finally, I would like to address what I view as an effective local school administration (in most villages, the principal). The principal becomes the link or mediator between the school, school district, and the community. I would like to discuss qualities and program implementations of what I consider an effective village principal in bridging the gap between the classroom and the community. This will involve interactions with three components: the community, the educational staff, and the students.

A starting point must be a show of mutual respect to all parties involved. In addition, GOALS, both long-term and short-term, must be established so that all parties involved are working toward specific educational objectives. Following is how one principal, when I felt was effective, worked at attaining both short- and long-term goals for a particular community. Long-term goals for this particular school were the development of student responsibility and leadership qualities, strengthening the school pride and spirit, and increasing academic achievement.

The Community. There are two ways in which the community can identify its educational goals. One is through the standard "050 educational evaluation" forms and another is through the local Associated School Board (ASB). Great effort was put into distribution of the 050 forms and interpreters were provided to village households so that the survey questions were understood, importance was put on the results, priorities were determined, and action was taken by the principal. In 1982, the community expressed a desire for music and cultural heritage. These concerns were also expressed by the ASB, in addition to wanting the high school students to show more leadership and responsibility. The response to this on the part of the administration was to establish three new courses -- choral music, band and

cultural heritage. Arrangements were made for a music "Artist in Residence to come to the school. As a result, a choral music tour to three neighboring villages and the regional center was planned for the students to experience performing in front of groups. A half dozen students sang their first solos and duets, which for most was a remarkable accomplishment. The second semester a band was started and several community performances were given. Not only was a cultural heritage class offered, but a cultural heritage week was held in which local villagers came and taught a wide variety of traditional skills ranging from harpoon making, ivory carving and kayak mat weaving to doll making and seal gut sewing. The community was involved and saw direct results of their requests. For the 1983 year, music and cultural heritage did not show the same priorities on the 050's. Priorities shifted to pre-college academic skills which resulted in an advanced studies and speech class. Teachers are being encouraged to put emphasis on study skills and writing in the content areas. Study halls have been established and teachers can give required study halls for work not completed. In order to participate in athletics the student can not have an "F" and must maintain a "C" average. The school board has allocated money for career day and possibly a trip to visit colleges. One of the teachers with a guidance background will assist the interested seniors in test taking and filling out necessary forms. The school board has requested that several students learn about oil drilling and refining. A money search by the principal will be made to send representatives to an oil drilling site near Kenai.

An effort was always made by the principal to invite community participation. Besides being invited to all school events, community dinners were occasionally held. Home visits by a teacher and bilingual aide were made twice in the distribution of report cards the parent or guardian came to

school once. Explanation of the student's progress was offered by the teachers. The principal would consult the parents regarding their child's tardiness, absences or misbehavior if it was necessary.

The Educational Staff. Respect was shown for the ideas and opinions of the certified staff as well as the bilingual staff. Input from both of these groups was valued when determining the educational needs of the students. Staff meetings included identification of areas needing improvement, talking over concerns of the school, and input in decisionmaking. Inservice programs were of our own choosing and included such topics as the Alaska Native Claims Settlement Act, teaching writing effectively, and reading in the content areas.

The bilingual staff is the backbone of the school since it remains there year after year and has a big investment in the community and youth. They provide a wealth of expertise, and the principal tapped this wealth by using that staff as a link between school and community. It is up to the individual teacher to tap the aid's expertise in the classroom.

The teachers are encouraged to carry through the goals of building leadership, responsibility and academic achievement within each of their classes. All of the staff is strongly encouraged to take on its share of extracurricular activities. Staff relations were built through after-hour activities such as staff dinners, volleyball games, and staff-student athletic competition.

Students. The method of implementing the policies and procedures by the principal had a great impact on how students reacted to school. Students were treated with respect and it was expected that they also treat the educational staff and fellow students with mutual respect. The students were trusted until they proved they were not worthy of the trust, not vice versa. Input of students was listened to and could be channeled through student council

meetings and principal and student-body meetings. Students gave their input on such issues as the school calendar, school uniforms, murals, and selection of ASB student representatives. A student council was initiated with the thought of developing more responsibility and leadership among the students. Student campaign speeches were part of this election process. Responsibilities were required of all students, i.e., lunchroom clean-up, cook's helper, and general clean-up after all the school and community events. Students were expected to take their turns at hallway and bathroom clean-up as well as washing school towels and uniforms. Sign-up sheets were posted as other responsibilities arose.

Certainly not all of the above attempts were always successful: some students did not assume responsibility. In most cases peer pressure and talks with the principal kept this under control. Many attempts at developing leadership qualities did not go smoothly, but at least they were a starting point from which to build. For example, at the student council elections, all interested candidates had to give a campaign speech. This, for some, was just getting the nerve to go up, stand behind the podium and freeze. For others, it was getting up and with great labor saying "Vote for me." At least it's a start in encouraging leadership and speaking skills while at the same time encouraging participation in the legislative process.

There was a conscious effort for recognition of those who completed successful jobs, both physical and academic. Morning memos from the principal (or staff member or student) were routinely read to keep students aware of happenings in the school, to address school concerns, or provide recognition. After school, rollerskating parties or basketball were sometimes offered as tangible rewards. School spirit was built through birthday parties, pep rallies, intermurals and the freshman-faculty talent show.

The secondary school that I refer to above has only been in existence about four years. To accomplish "goals," build high academic standards, and develop an educational philosophy acceptable to the educational staff, students and community, takes time. The principal is the person who can provide a good framework for accomplishing these goals.

Conclusion

To make a classroom more compatible with the community, an understanding and awareness of the cultural differences is necessary. Non-violation of community norms, involvement with the community and alteration of teaching techniques to accommodate how students learn will make the classroom more effective in bridging cultural gaps. The principal becomes the catalyst for assisting the teachers, students, and community in fulfilling their educational goals.

We must learn to reawaken and keep
ourselves awake, not by mechanical means,
but by an infinite expectation of the dawn.

Thoreau

24

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I am not ethnocentric, class!
American history began in 1492
when the Pilgrims landed...

APPENDIX A

Curriculum Ideas Involving Mixed Medias

SUBJECT: Cultural Heritage, or Native History

MATERIALS: Topographic maps (U.S.G.S. 7 1/2 m quadrangle preferred but not available for all locations), tape recorder, pins and labels, well travelled Yupik elder.

ACTIVITY: Students asked a well travelled elder to show them on a map the places he knew. Students took notes, taped, and referenced the locations by inserting numbered pins into the map. Correspondence took place with the U.S. Geological Survey, in which they responded with a free set of maps and encouragement to send in Yupik names of significant geographical features to include in the update map of the area. History of each site, including stories of things that happened there and how the site was used will be documented by the students.

OBJECTIVES: The students learned how to give legal descriptions of land, local Native history, location and names of local geomorphic features, correspondence, note-taking, referencing, and interviewing skills.

SUBJECT: Language Arts, Speech

MATERIALS: Video Tape Recorder (not necessary), bag of props, imagination

ACTIVITY: Students are filmed through a series of exercises designed to aid in development of speaking skills (i.e., informative speeches, interview techniques, class presentations, demonstrations, and public speaking).

Building a Machine. (No sounds other than machine noises.) A person begins with a robot movement and a machine noise and repeats movement and noise at a set rate. The next person joins the first with a new movement and different noises, also repeating. Keep adding on people machine parts with specific movements and noises until you have a machine of 6-12 people parts. After all parts are included, the first part stops and freezes, followed by the freezing of each subsequent part that was added. Or someone can come and unplug the machine causing all parts to freeze. (The parts should be touching or within a limited space for filming.)

What is it? (Silent charade) Students sit in a line or circle. The teacher pulls an object from a prop bag and hands it to the first student. Each student must pretend it has a particular function and passes the object to the next person. That person pretends it has a different purpose and so on down the line. No one person can repeat what someone else has done. (An example, teachers pulls a racketball paddle from the bag and as it is passed down it becomes a mirror, guitar, snowshoe, backscratcher, flyswatter, etc.)

Paper bag drama. Divide class into several groups. Each group is presented with a paper bag with props (at least the same number as in group). Give the group 20-30 minutes to develop a skit. Only two rules apply -- all props must be used and all members of group must be a part of the skit.

Impromptu Speeches. Give each student an object (or have them bring one from home). Students have to give a descriptive speech (at least 30 seconds to a minute for first speech) about the object. It can be imaginative or creative. Another version is to have a bag of unknown props at a filming table and have students pick an object from the bag and immediately talk about it.

OBJECTIVES: Learn care and operation of VTR, become comfortable with getting in front of people, develop self-confidence and speaking skills.

SUBJECT: Social Sciences

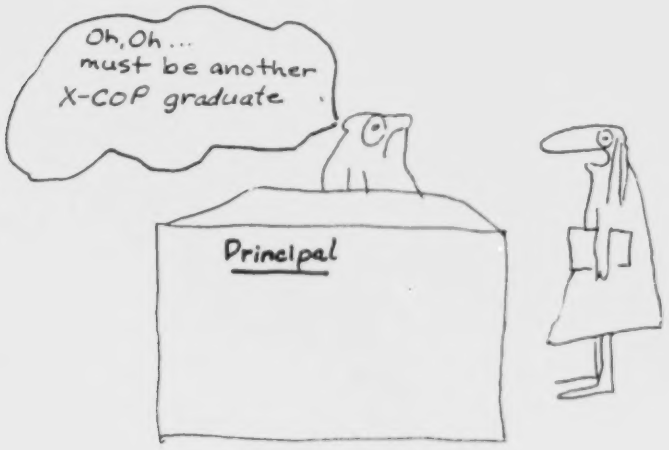
MATERIALS: Paper, poster board, flour, water, salt, paints, magazines, clay

ACTIVITY: Many teachers assign written reports in such classes as history and geography. "Hands on" activities enhance learning about particular countries, civilizations etc. and are useful in providing motivation for writing and research projects. In addition to films or slides of a particular area or era, some of the following activities may be adapted.

Relief Map Making. Use poster board, and the above materials to map geographic features of an area. The flour mixture (3:1 flour and salt with water to make pasty) can form mountain ranges, plateaus, plains, etc. and when dried can be painted. (This flour mixture can also be used in Earth Science classes to depict land formations.)

Posters. Posters can also be displayed to accompany written reports. These posters can include maps, magazine cut-outs, drawings, and points of interest about the student's particular topic.

Clay Modeling. Models of castles, ships, etc. can be made with clay, paper and toothpicks when studying different historical topics.



How about holding a croquet tournament?

27

Water in Your Curriculum

by Jean McDonald and Peggy Cowan

Children gravitate, like ducks, to water. From mud puddles to streams, ponds, rivers or the sea, children find water to explore. Your students' natural affinity for water can be a stimulus to learning in your classroom. Winter need not signal an end to water explorations. Ice actually provides access to water studies, rather than a barrier. So, no matter the season, "think water" for your studies.

Sea Week or River Week is a way to celebrate your community's water resources, to motivate learning and to involve community members in school activities. This celebration began as Sea Week in Juneau, fifteen years ago. The Alaska Sea Grant College Program provided four years of funds to initiate the program statewide and revise the supporting curriculum guides. Now, schools throughout the state focus their coursework for a week, a month, or the entire school year on water topics.

Each school designates their "week" depending on water resources and the school calendar. Sea Weeks are usually held in the spring of the year, synchronized with warmer weather and a good tide series. Kivalina holds Sea Week during whaling season; Kotzebue has Sea Week during the winter to take advantage of the opportunity for an ice-fishing derby, and many river communities set their River Weeks by salmon runs.

Noatak had their first River Week last year. The villagers' experiences, as described by Jean McDonald, provide inspiration and guidance for others.

'Sea/River Week' went on for about three weeks, although 'Sea Week' itself was officially held from May 2nd to May 6th.

We started out with a trip to the fish hatchery. There were twenty-four Snowgos and about ninety people. We were given a tour of the buildings and an explanation of what they hoped to accomplish. The people were impressed with the specimens and the process of developing eggs.

Everyone had taken a sack lunch, and we had hot coffee and cocoa plus homemade doughnuts for everyone. Our class, fourth-, fifth-, and sixth-graders made trail snacks, raisins, nuts, cereals, marshmallows, and whatever we could find.

We arrived back in Noatak about 3:30 in the afternoon. The trip was very successful and the people and students learned a great deal about their own environment.

On the ramp leading to the school we had banners out so everyone would know something special was going on. At the side of the ramp was a weathered sign The door had a sign with Neptune riding a submarine named the 'U.S.S. Lynx.' Just inside the door were big posters showing the results of the water tests taken on the Noatak River above and below the new dike project.

There were Sea/River poems and songs on posters in the hall and our three porthole windows were covered with blue tissue. The mobiles hung behind it, making shadows, and there were fish in front to add dimension. In the main hall was a big map of the Noatak River. Everyone marked the spot where they caught their big fish or where the boat broke down, and some of the elders added Eskimo names to the places.

The computer class made up some fish games with names around Noatak. Some games drew fish; others caught a mess of fish if they answered right.

In the library we had an underwater aquarium. This effect was achieved with garbage bags torn to look like seaweed hanging from the ceiling. Then mobiles of fish colored with fluorescent crayons were hung all over and black lights were turned on them. The adults as well as the students were enthralled with this. Additionally, had a submarine made of plastic (described in Volume III of revised Sea Week Guides) in which we showed underwater movies and used the overhead to create the illusion of water in motion.

In another room a video was set up showing what was happening on the dike. A student asked the head of the dike project to explain every step.

Fish and Game representatives from Kotzebue came out and showed films and filmstrips as well as giving a talk. Many films and filmstrips were shown as well as ocean and river sounds piped over the intercom; all rooms were colorfully decorated with an array of fish and underwater creatures.

Signs were posted with facts from Guinness' Book of World Records and Did You Know? (e.g., "Eskimos used shark teeth for barbering at one time.")

We ended "Sea/River Week" with a big "Potlatch" on Friday, May 6th. Many fish as well as muktuk, frozen raw fish and fish casseroles were provided. The fourth-, fifth-, and sixth-graders made cookies in the shapes of sharks and whales. These were tropical sharks as we had plaids, stripes and polka dotted ones. At the potluck was open house. The elders really enjoyed the movies on whaling, fishing and the Tuktu series.

In all, our Sea/River Week was a big hit with the whole town!

The Sea/River Week celebration in the school and community is supported in the classroom by an eight-volume curriculum series. Volumes one through seven focus on a different water topic for each grade level. The eighth volume is a sourcebook of field trip equipment, aquarium management, film bibliography, and other background information. The curriculum guides each have teacher background material on the topic area, along with activities for the classroom, field trip lesson plans, worksheets, an annotated bibliography, and

tips on organizing a Sea Week. The curriculum and the work in the classroom is multidisciplinary. Students fish for vocabulary words, count shells, determine the volume of a whale or write poetry about insects and on on their field trips. The intent is to cover a different topic in each class or at each grade level so students are exposed to new material each year and, by sixth grade, will cover a full complement of water subjects. Nongraded or multigraded classrooms often rotate the guides through the years. The titles are Discovery, Animals of Seas and Wetlands, Shells and Insects, Native Uses of Rivers and Seas, Birds and Wetlands, Fish and Fisheries, and Marine Mammals and Coastal Issues.

The revised Alaska Sea Week Curriculum Guides will be available this spring and may be ordered by contacting the Alaska Sea Grant College Program, Publications Office, 590 University Avenue, Suite 102, Fairbanks, Alaska 99701. Those interested in an inservice or Sea Week credit course can contact Peggy Cowan at the above address or by calling 474-6500.

So, if your students have ever been excited by the pull of a fish on a net or line, been thrilled by the sight or size of a whale, or explored a tide pool or mud puddle.... If your community is located on the coast, on a river, near a wetland, or a pond.... If the people in your community harvest fish, seals, or whale, then your school is ripe for a Sea/River Week.

Reducing Snowmachine Accidents for a Safer Village Alaska

by Harold W. Balinsky

Recently reported research by the National Safety Program has provided a significant clue which can, if properly exploited, reduce and perhaps completely eliminate snowmachine accidents in rural Alaska. The germ of the breakthrough lies in the NSP finding that "75 percent of snowmachine accidents occur within 10 miles of the village." Now there are five ways in which one may react to this statement. Three of the reactions are elementary:

1. Normal reaction: "I should be just as vigilant snowmachining near the village as when on the tundra."
2. Statistician's reaction: "Since about 90 percent of the driving occurs within 10 miles of the village, and only 75 percent of the accidents, this a "safe" area and I can relax while snowmachining.
3. Reverse reaction: "I'd better snowmachine as fast as possible to get out of the 10 mile 'danger' zone into the surrounding 'safe' tundra zone."

The other two reactions will be explored in some detail, as reaction #4 provides the means to reduce accidents, and reaction #5 can, at some small risk, eliminate them completely. Both employ the method of Data Enrichment previously reported in the Journal of Rural Teaching.

The fourth reaction is: "If 75 percent of the snowmachine accidents occur within 10 miles of the village, it can be seen through use of the data enrichment method that the farther one is from the village, the smaller the chance of an accident. Therefore, I will register my snowmachine at a village 500 miles away and never go near there." This process could easily be developed into a statewide program for providing a simulated or substitute village for all drivers. Obviously, if no one ever drives within 10 miles of their home village, accidents will inevitably be reduced 75 percent.

The fifth reaction requires a little background discussion. As we well know, accident rates vary from village to village. One can therefore expand on the fourth reaction and surmise that, instead of registering their snowmachine at a randomly chosen "village" 500 miles away, the safer thing to do would be to register it in a place much farther away and which has a low snowmachine accident rate. A place immediately comes to mind -- the South Pole. It is very far away, and there is only one snowmachine there. Thus the snowmachine collision rate is necessarily zero, and snowmachines registered in Antarctica will sustain this rate. Again, this concept could be extended into a statewide program under which every snowmobile would be registered at a single center located at the South Pole. Through this method, the snowmachine accident would become a thing of the past. The small risk? If another snowmachine were taken to Antarctica and collided with the first one, every snowmachine in the country would suddenly be registered in an area with a 100 percent snowmachine accident rate.

THE MULTI-LEVEL CLASSROOM IN RURAL ALASKA

by Nancy A. Lafferty

Teaching and learning in a multi-graded classroom requires some additional teaching skills beyond those of a single grade contained classroom. In addition a rural Alaskan school requires cultural accommodations. The multi-level classroom offers an arrangement which requires an adaptive educational style that becomes the vehicle by which to provide the cooperative and developmental opportunities as well as the cultural diversity needed in rural Alaska. This paper offers some suggestions for managing the multi-graded, multi-cultural classroom.

A multi-graded or multi-level school is certainly nothing new; it is the way schools began. Consider America's "little red school house" or Plato's podium, students of similar ages and interests grouped together for educational or financial purposes or for the sake of convenience. Marie Montessori did her brilliant work in multi-age groupings; British education looked at the positive developmental style of their rural schools and began their "Infant Schools" in the family grouping style. "Family grouping" generally uses a cross-age division of "Infants" ages 5-6-7, and "Juniors" 8-9-10 year olds. American schools began in the "One Room School" style with a naturally occurring multi-level group. Alaskan schools still have this natural "family-grouped" setting. Alaskan teachers need to establish an awareness and appreciation of this positive learning situation and develop it to the fullest.

There are positive philosophical rewards for the teacher in a multi-level grouping. A traditional single grade teacher may come to have a near-sighted approach to education; after years of working with the same age level or academic group, that group's needs may come to dominate a teacher's mentality. The teacher who speaks to everyone as if they were in the third grade, has been molded by years of a third grade mind set. In a multi-grade classroom the wider range of social and academic goals can lead a teacher to a

broader perspective and to a wider range of goals. A multi-grade teacher is forced to look at long range goals of growth and development that address social responsibility, understanding of self and others, decision-making, problem-solving, and communication skills, as well as health and physical growth. These goals become educational philosophies that are a real, integral and conscious part of everyday life in the classroom.

A teacher new to a multi-level situation may be overwhelmed at first. A multi-grade classroom may take on a new dimension of difficulty with several distinct age levels and all their variations of ability and development. There are great variations in any fixed system in addition to students learning at different rates and in different styles. In a single grade classroom student variances are a problem; in a multi-grade classroom they are normal. A multi-graded classroom has space to accommodate different learning styles and rates. A teacher may find the added levels a strain first but gradually can find ways to make them an asset. There will certainly be a greater noise level than in a contained classroom and there may be personality clashes. But the overall success of the plan certainly out weigh the detriments by providing students the security to succeed and the teacher the stability upon which to build a good educational system.

How Can it Work?

How to make a multi-graded classroom work? The teacher wonders how to juggle all the requirements into a day. How will all the groups and subjects fit? How can the day be coordinated to run smoothly and become a symphony of learning rather than a circus? The teacher will need to blend artistry and organization to make it work. A productive schedule needs to be maintained and known by the students. Standards need to be established for optimal progress, as well as for an atmosphere of self-help, mutual respect and

cooperation. The teacher needs to provide a wealth of opportunities and a variety of materials; materials may be purchased, teacher/student made, or brought in by the students. The teachers needs to carefully observe children's behavior, have confidence in their abilities, and make use of the opportunities for natural growth and development. The teacher also needs to provide a positive example through her own work and play.

Aides

Many rural Alaskan schools make provisions for a classroom aide, either full or part-time or as an aide to work with special groups. The aide in a multi-grade situation can be your key to success. In a culturally different community, where he/she is from that community, the aide is your key to success. An aide can be a powerful source of learning - a teacher for the teacher. The aide is your community resource, your school-home coordinator, and perhaps your language instructor. The teacher needs to observe and make use of the culturally-preferred styles of learning your aide may exhibit. The aides may have worked for years in the school or attended it themselves. The teacher needs to be a facilitator, providing meaningful roles in the classroom for the aide beyond making dittos and lunch duty. The teacher may also let the aides know the specific expectations and standards of their job and educate the aides to new instructional methods.

Improved Teacher/Student Relationships

The teacher's relationship with the home can be maximized in the multi-level setting. An excellent opportunity for an ongoing relationship develops when the teacher works with a student for more than one year. If the parent and the teacher have a positive relationship there is a therapeutic value for the child. The child can unite the two worlds of school and home when he sees his parents and teacher visiting together. A bridge can be built

over the abrupt discontinuity of the families socio-cultural context and that of the schools.

The student and the teacher have time to build a solid relationship and the child grows to feel secure and the teacher feels confident. As the teacher/student relationship grows, the characteristics of each child, their pattern of learning, their problem solving skills, and their special abilities can be built on. The student/student social development can be maximized in a multi-age setting. Older children are eager to help younger ones, so family relationships can be built on, and cross-age groups (common in rural Alaska) can become a place for social growth.

Classroom Organization

There are a variety of ways to organize the classroom: whole group instruction, small groups and teams, dyads, and individualized instruction. Whole group presentation is very useful for "theme" or "unit" introduction, as well as for music, physical education or literature. A topic may be presented to the entire class for a unit introduction and elaborated upon at different levels with different students. Elaboration may run along parallel or divergent tracks as a theme is researched and developed.

Academic Grouping

In music, older students can generally work with more difficult material, younger students can follow or join in at simpler levels. The older students can enjoy the repetition of easier materials and may begin to work on variations, themes, and on making their own music.

In physical education, development and control of the body and growth of specific skills may require some small group work. Generally, students of cross-age groups join in play together easily. Here, as in music, the older children can carry the harder games and skills along, and will enjoy the repetition of well-known, easier ones.

In literature as well, children love to hear the same stories and poems over and over again and learn to enjoy them at different levels. A class anthology of favorite poems can be kept in a chart-size book and with repetition, students learn many poems by memory. Dramatization of stories and poems can be enjoyed by the entire class; props, masks, costumes, puppets, video, and filmstrips can be used to develop literature and are enjoyed by all. Whole class books can be developed on language patterns found in stories and poems; empty books with titles can be put on the bookshelf or reading table and students can contribute at their own level. Class scrapbooks for science or social studies such as "My Community," "Arctic Animals," or a class newspaper can be done together. Unit themes such as "Prehistoric Animals in Alaska," "Health Care," and "Transportation" provide broad topics that can be explored at many levels.

Group Learning

Small group instruction can be utilized in many ways; research groups, achievement groups, special needs groups, or groups selected at random can all be part of the multi-level classroom. Any grouping should enhance self-concept and cultural identity. Small group instruction can make use of the cooperative group processes that are a part of the socio-cultural context of rural Alaska. An understanding of the social network and communicative style of a community can be used to further social skills and responsibility.

Cooperative learning in small groups is another old idea in education, but one with particular relevancy in rural Alaska. Studies on student collaboration in small groups show results in higher achievement and a positive attitude towards learning. Group structure can minimize the teacher's role as a disciplinarian and tutor. Students may work collaboratively to out-perform their peers on match, reading, or spelling scores, or in games and tournaments. Cooperative learning promotes greater motivation to achieve, a sense of being able to cope with classroom structure, and a supportive and caring relationship in the classroom.

Peer tutoring can be very successful in small schools as well. Much has been published on peer tutoring recently and research indicates profound scholastic effects. Peer tutoring can make use of culturally preferred styles of learning;o it is especially effective with children who do not respond well to adults and with children whose primary language is different from the teachers. Peer tutoring can help integrate the slow learner into the class and it allows for more individualized instruction.

Young children may share a simple lesson on tying shoes, older children enjoy sharing their stories, or math abilities. Drill work or flash cards are often chosen for peer work and these materials should be self-correcting. A new computer skill, a new center, or new activity can be taught to a few students by the teacher and then disseminated by those students to the rest of the class.

The advantages for the tutor: she learns how to teach and she learns how to learn. There is an immediate application of knowledge, thus a sense of purpose is gained. An increase in self-esteem and self-confidence will be found in tutors as well. Care must be taken to understand the social role and codes of each community and of each particular family for positive effects in

tutoring. When peer tutoring utilizes family relationships and cross-age friendships in cooperative communities, the academic and social effects will be profound.

Individual Work

"Individualized instruction" and the "Open Classroom" have become dirty words in an era of "Back to Basics," but don't throw the baby out with the bathwater! If understood and well-utilized, some "open" concepts find real meaning in the multi-level group. Open learning situations provide the opportunities for the student to be accepted at his/her own level, and to develop to his/her full potential. Confidence comes after success and this positive self-feeling can be achieved in an open environment.

Self-initiated activities provide the means for exercising judgement and encouraging productive and creative thinking, as well as make use of individual talents and skills. The student develops self-control and gains personal satisfaction in successful intellectual activity. The students learns how to learn and delights in discovery. The open period may range from an hour a week to an hour a day to a full day. Activities may be of varying degrees of independence; sign-up sheets, learning stations, learning centers, and independent contracts can be used.

Keeping Records

Record keeping certainly becomes a more complicated task in a multi-level classroom, but it can also become a more accurate and useful task. Four kinds of records can be kept without overdoing the paperwork. First, ;the straightforward checklist of basic skills, test grades, and simple achievement records, when kept by a classroom teacher for two or three years, can help determine precise knowledge of each student's progress. With such variety in a multi-level class these should be kept with care so as not to

miss any one student's problems or lack of progress. The second record that can be kept is a type of confidential record of student's behavior, social progress, important happenings, illness, or changes in the home scene. A card file can be effective here, with a card kept for each student.

The next two types of records can be kept by the students themselves with great satisfaction: class records of stories read, songs we know, and our poems can be kept on charts in the classroom. Individual records can be kept by the student on books read or records listened to, or of pages or assignments completed. A checklist of activities is easy, even a four-year-old can fill in the squares of each activity as it is completed: an older student can utilize this type of record keeping for planning and implementing chosen tasks.

Through accurate record keeping, close observation, sociograms, and community and student surveys, the teacher can determine the best instructional methods for each class and each student. Care should be taken to directly relate school learning to the student's environment and to deal with the aspects of society in which the child lives. Then the socio-cultural context of the school and the home can be integrated to become the foundation for a pattern of success in education. The socio-cultural base of the school will be broadened and there will be the ability to see and appreciate other people's perspectives and to express the concepts of a shared human experience within the cultural adaptations at the core of the multi-level, multi-cultural classroom.

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I still think that children learn more about life and conduct when an interesting man is given the run of his tongue, and is not chained to a syllabus which dictates everything, including the opening and closing of the classroom windows.

Robertson Davies

"I Jokes..."

Why do bush teachers wear running shoes?
To leave the village on the last day of school.

How many teachers does it take to staff a rural school?
one: a basketball coach

How many teachers does it take to support an airplane?
three, if they're all big wheels

How many university courses does it take to prepare a rural teacher?
none, nothing is relevant

Oh yeah? I'll bet <u>my</u> teacher stays in the village longer than <u>your</u> teacher!

43

Curriculum Development for Rural Schools Through a Cooperative Linkage of Regional Corporations and School Districts in Alaska

"A Joint Venture"

By

Bob Rutman

and

Russ Griffin

At the present time, there is very little thought being given to the development of curricula that is appropriate for Native, rural Alaska. Most curricula in rural Alaska is transplanted from a "lower forty-eight" setting. Little consideration is given to how compatible the curricula will be with the multitude of cultures that exist in the setting to which they are being implemented. With the emergence of the Alaska Native Land Claims Act in 1971, there is a real need to develop the Native human resources of Alaska to keep pace with the corporations and the changing times. This paper proposes a working "linkage" between a representative of the Native corporations and the curricular planners of the rural school districts, together with university expertise and research findings to develop meaningful curricula. The urgency of the times and manpower needs of Native Alaska are the motivating agents.

The development for curriculum is an exercise in politics. The decision to accept or reject a proposal depends, in many instances, on the viewpoints of those who make decisions regarding curriculum philosophy and specific content. Curriculum policy decisions in rural Alaska are not always based on careful analysis of relevant content, localized needs, learning research or student interest. These needs are usually decided by people who have lived in the area for a short period of time, with little or no input from the local community.

In the rural school districts of Alaska, much of what is provided as curriculum is an attempt at transplanting proven methods and content in a "lower '48'" school setting. A large part of the problem is a conflict between instruction that would fit better in Schenectedy, New York, and the realities of living in rural Alaska, eating muktuk and moose and raising huskies instead of cows. Through the years, some teachers and administrators have been successful in implementing curriculum innovations to supplement

existing policies and practices of the schools. It is to be kept in mind, though, that these innovations are usually taught as a unit and unconnected to the existing curriculum.

The awareness of how Native students learn and the best educational setting for them has to be taken into consideration in curriculum policy. No longer can a district utilize a curriculum that is distinctly "suburban" in nature when the urgency of 1991 is rapidly approaching. The Native communities will all face a question of "survival" as to maintaining ownership of their land and mineral rich sub-surfaces.

A curriculum, localized in nature, must be influenced by future manpower needs as well as cultural transmission as deemed relevant by school boards, parents and the regional corporations. The schools and regional corporations must create a "linkage" to develop a real-life curriculum for their respective schools, a curriculum which can help undo the drop-out rate, suicides, drug-alcohol abuse and develop the marketable skills of the community. This help can do much to foster self-worth and develop a positive self-image. Curriculum for rural Alaska can no longer be developed in a vacuum.

Curriculum development in the schools that serve rural Alaska has a profound impact on the lives of the young people and ultimately on the community they live in. The school districts, except in isolated circumstances, have not taken advantage of the regional and community resources for building a curriculum that has "real life learning" as its end goal.

The passage of the Alaska Native Claims Settlement Act (ANCSA) of 1971 has provided an important resource for the school districts in their respective regions. The emergence of regional corporations and their non-profit counterparts has brought together some of the most capable Native

people in their regions as well as outside experts. The planning and information for development and human resource needs is determined by the corporation. The school districts can develop close working relationships with their respective regional corporations and begin to build a curriculum based on the learner styles, projected manpower needs and cultural context of the communities.

The future Native manpower demands, stimulated both by the Claims Act and other developments, will increase the need for skilled Native people in the various jobs as well as the future leadership required to manage the corporations, schools and the villages. The passage of ANCSA created a problem -- the need for a leadership reservoir. A small number of Native leaders have received the training needed to fill the manpower needs of the corporations. Native leaders point out that they often cannot find qualified Natives to serve as secretaries, let alone land resource specialists, accountants and other needed professionals.

The rural schools send graduates out to colleges or trade schools, but the number of students who complete their programs of study is still a relatively small figure. There is a real need to develop curriculum that will teach the cognitive skills that are necessary to function in today's society and that are necessary to manage large corporations. No longer can teachers in rural Alaska just teach the basic skills. Students in today's schools must process both basic skills and highly developed cognitive abilities.

The educational needs for most rural Alaskan schools have been embodied in a "lower forty-eight" curriculum transplanted to a distinctly different cultural-economic situation. Often the purpose was to eliminate the cultural diversity and real-life economic concerns of Native people for the assimilative role as presented by the dominate culture's schools.

The next approach used by a more liberal element of Alaskan educators was to allow the artifacts of a culture in schools. The time set aside for "cultural projects" was a distinct and visible effort to acknowledge the Native cultural heritage of the students and the community. These approaches have served to foster the student's feelings of confusion between becoming a "real Native" or becoming a "white man."

The Northwest Arctic School District attempted to develop a new, integrated curriculum based on the individual and combined needs of Inupiat students in a rapidly changing social and economic structure. In this integrated curriculum, Inupiat language and culture would not be treated separately, but incorporated through the whole school program and would be reflected in staffing patterns and community relations as well (Roberts). The integrated approach to curriculum development probably has strongest desire to help implement a cross-cultural educational perspective.

In an adequately integrated bilingual and cross-cultural curriculum, the school should reflect the community in every aspect, not just in revised text materials or special ethnic studies programs. Staff readiness, community support and student motivation are keys to a successful curriculum, regardless of language or culture.

The Natives of rural Alaska are all members of their regional corporations and this relationship should account for a much greater impact on curriculum development throughout the school systems involved.

A Northwest Arctic Native Association (NANA) Regional Strategy Report of 1979 stated: "Public education provides the means to jobs and management of local and regional government, but the process involves 'foreign' teachers, imposed rules, and courses that often seem inappropriate."

The proposed "linkage" between regional corporations and school districts can do much in the way of promoting courses of study that are based on the existence and future development patterns as well as the political necessities of being a stockholder and a unique cultural group member. The mineral development, as well as gas and petroleum, will have a significant impact on Alaska, yet very little coursework relates to the mineral development area. This is an area where the expertise of the regional corporations could be used to help develop relevant and "alive" curriculum.

There have been attempts by some corporations and school districts to work together, but these attempts were usually centered around the issue of incorporating the land claims into the secondary schools. The majority of communications has been centered on public relations and guest appearances of corporate executives in the schools for graduation exercises, etc.

The Northwest Arctic School District attempted to create a leadership training program in cooperation with NANA. "Institute Arctica" was a leadership program emphasizing heritage and social concerns of the region for the secondary school students. Aims included:

1. recognition of the rapid multicultural changes and the problems faced by Native leaders on a daily basis
2. realization that the formal school environment does not easily prepare Native leaders to perform in the complex situations facing the regions.

This program acknowledged that a void existed in the secondary school curriculum of the Northwest Arctic School District and "Institute Arctica" was offered as a solution to remedy this problem. The program was administered with a lack of planning and coordination among the school district personnel and the corporation. Ultimately, the program was discontinued and once again

another project that promised relevance and rising student aspirations fell by the littered trail of good intentions.

In Elizabeth Rodrick's article in Alaska Native Magazine, she states: "Calista has engaged in efforts to have mandatory courses on the Native Claims Settlement and Land Claims Acts and on the Native corporation built into secondary school curricula in Southwestern Alaska and outside." The article goes on to say that Calista officers try to encourage high school students to become educated in all fields needed to run a complex corporation in a complex world. The urgency of the times requires a concerted and systematic effort at building a realistic, localized curriculum.

School plays a crucial role among institutions entrusted by society to prepare children to achieve full adult status. That is, education plays a crucial role in recruiting people into the labor market (Ogbu).

What Can Be Done?

Behavioral scientists have developed five useful ways of looking at change that may be useful in looking at change in curriculum in rural Alaska.

1. Substitution - This is the substituting of one element for another element in the existing curriculum with the hope that the change will have the desired outcome.
2. Alteration - This is where a major change is made in the existing curriculum hoping that the change will appear minor and will be overlooked by the major interest groups.
3. Perturbations - These are disruptive changes that occur in a short period of time. Examples of this are scheduling of classes and the length of class time. These changes can be easily adjusted to by teachers.

4. Restructuring - Modification of the system is an end result of this type of change. Input by student, parent, corporation and input by other groups is important in this model.

5. Value orientation changes - These changes involve fundamental changes in the beliefs of the special interest groups involved. In our situation this would include teachers from another culture (McNeil).

Substitution is an alteration which could be used to develop curriculum for rural Alaska. Substitution of one social studies class for another more pertinent one would be easy, e.g., substituting geology for biology, in areas where minerals are being developed. A land claims course or a Native politics course could be substituted for a history course. Existing business classes could be altered to take into consideration the needs of the corporations. But before any changes can be made, there must be a recognized need by both the Native people and educators of rural Alaska. There must also be a desire by all the special interest groups to redesign the curriculum to meet these needs.

McNeil believes education lacks reliable knowledge, a well defined channel of communication and a definite authority to guide decisionmaking (1981: 140). Nowhere is this truer than in rural Alaska. A liaison person working between the school districts and the corporations could help bridge the gap in communication and bring knowledge of local subject matter into the school setting. This person would have access to many resources the school districts and the corporations would not have working separately. Many elements of the curriculum could be influenced by his decisions.

Another responsibility of this position would be to ensure schools are not acting as an agent of assimilation to the majority culture and to ensure

school districts are offering a curriculum of cross-cultural value. Students should not be given a hodge-podge of courses to choose from, but should be given diverse integrated experiences to prepare them for life (Barnhardt). The young people of rural Alaska, be they Native or non-Native, are faced with a multitude of cultures in which they must function as adults. Goodenough (1976) believes multiculturalism to be the normal experience.

Instituting a "linkage" curriculum presents great problems for several reasons. Nowhere else in history have people found themselves with large corporations to manage and such a lack of experience. Many of the school districts and corporations have, within their boundaries, several language and cultural groups.

At the present time, the educational system is producing a small group of select Native leaders. The Native people of Alaska are very dependent on these leaders for actual leadership and moral support. This dependency is creating a "burn out" effect upon this select group, thereby lessening their potential. There is a need for the school districts to produce a pool of leaders to draw upon and to develop the other human resources to their fullest.

Recommendations

1. There must be a commitment of the school districts and the regional corporations to work together (face-to-face) in developing curriculum to meet local needs, with a ten year projection.
2. The regional Native corporations need to create a position of "Educational Director." This person would actively represent the corporation on the curriculum development team and help work with the school district personnel to make the school experience closer to the real world the students will soon enter.
3. Courses should be implemented into the secondary school curriculum that are indicative of future resource development of the region (i.e., Native law, mining technology, geology, petroleum engineering, transportation, fisheries, etc.).
4. Each school district in rural Alaska should require a Land Claims course and have a student-run corporation within the school or district. This project should embody the critical knowledge and cooperative spirit needed to manage a corporation.
5. The school districts and regional corporations should set up a "leadership academy" for the training and cultivation of future leaders and managers at village, regional and state levels. Again, schools and corporations would jointly share responsibility for curriculum based on the underlying philosophy of meeting local needs. This academy would serve as a "think tank" for the region; the students joined by corporate executives, planners, lawyers and government agency representatives

would discuss issues and problems, and help develop strategies for problem-solving.

6. Counseling services should be provided utilizing respected members of the Native community as well as certified staff. The emphasis would be on building healthier self-concepts for the students and a realistic career exploration program.

7. The developed curriculum should provide apprenticeship programs that are developed and supervised by the school district and skilled workers and are used as junior-senior year requirements.

8. School districts should be actively recruiting and encouraging Native and non-Native teachers and administrators to consider positions in curriculum development. Also, each school site should work as a team in producing materials that would benefit the schools as well as entire districts.

9. Whenever possible, the communities should be included in the curriculum for use as a learning area, as opposed to the traditional classroom learning experience. The curriculum should also encourage problem solving on the local level (i.e., village power, sewage, road improvement, issues affecting the community).

10. The proposed curriculum must provide the students with knowledge of their past, themselves, and prepare them to enter the future with its continuing changes.

11. The University of Alaska and the community colleges should help to facilitate the initial process of curriculum development by providing models and systems to the school districts and regional corporations. The university can help people conducting research on rural school curriculum and help in the implementation of the "linkage" curriculum.

12. We recommend that a series of local television and radio messages by the school districts and the Native corporations focusing on the issues confronting rural Alaska and how the importance of knowledgeable young Native people are needed for the "survival" of themselves and the resources of their land.

13. The corporations should actively participate in the education of their young people and strengthen their position as the "peoples' institutions." The school districts can improve their image with the residents of rural Native Alaska as they enter this "linkage" for relevant curriculum in cooperation with the regional corporation. Hopefully, local input will have another ear for what they desire for their children.

14. No longer can today's schools teach just the basic skills. Curriculum must be developed to stress cognitive abilities as well. There is a need for Native leaders and executives with highly developed cognitive abilities.

Concluding Note

> The extensive interest now being shown around the world in improved education for rural Native people is indicative of the extent to which the concept of equality of opportunity has become a fixture of contemporary social thought. In 1966, Francis Keppel, at the time U.S. Commissioner of Education, observed that in education the first revolution was a revolution in quantity. Everyone was to be provided the chance for an education of some sort. That education is almost won in the schools. The second revolution is equality of opportunity. That revolution is underway. The next turn of the wheel must be a revolution in quality (Keppel).

The analysis of education's impact on society in general closely parallels the Alaskan rural education experience. The Bureau of Indian Affairs (BIA) and State Operated Schools (SOS) with boarding home facilities proliferated the rural landscape. Equality of opportunity came in the form of Tobeluk v. Lind, with its mandate for equality of secondary school programs in the home communities of rural students, who otherwise were deprived of this equal educational opportunity. The present demand is a "quality of school programs" based on local societal needs with emphasis on developing the human resources - the children of Alaska.

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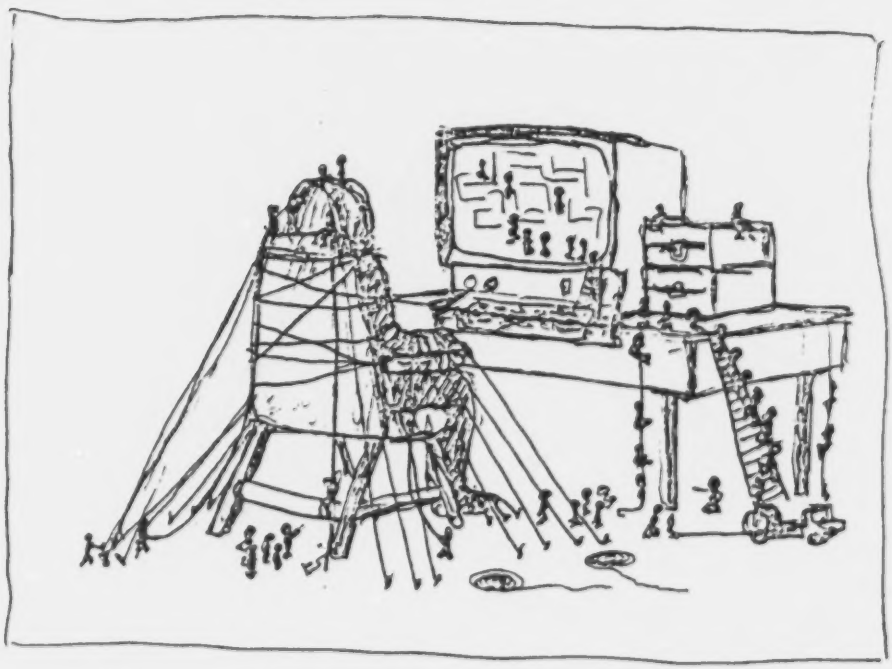

User-Hostile Software

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APPLYING THEORETICAL METHODS TO ADMINISTRATIVE PROBLEM SOLVING IN RURAL ALASKA

John Risendart, Assistant Director
Theoretical Research, University of Winetka

With many proven theoretical methods of analysis to choose from, school administrators today can scientifically solve almost any problem, the author states. Such methods, he contends, are far superior to the outmoded procedures followed by many administrators. He illustrates his viewpoint by presenting some administrative problems and explaining how they can be solved mathematically.

Today, because of transcending knowledge from other disciplines, school administrators no longer are forced to use obsolete methods to solve their operational problems. Faced with any problem, today's administrator need only select one of the many proven theoretical methods of analysis from one of many scholarly disciplines and the issue will be scientifically solved.

By way of example, examine the simple solution to what at one time might have been a difficult problem. Assume the improbable possibility of a slight misunderstanding between administration and one of the tenured teachers. In figure 1, below, this problem is

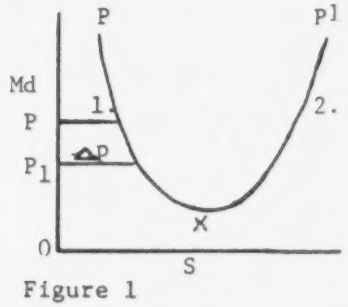


Figure 1

presented with Md representing the teacher's gentle request and S as the school's ability to satisfy that request. The line PP' is intended to show the teacher's demand in relation to the passing of time. As the line goes further from P toward P', it indicates that more time has passed.

As line PP' approaches point x, the teacher's demands are at their closest point to what the school is actually able to grant. It should be

observed that at no time do the demands of the teacher actually come close to what the school is able to do; however, this is simply a mathematical problem and not one that might be expected to occur in actual operations. If action is not taken by the school at or close to point x, then the demands of the teacher, because of his concern over the passing of time, will proceed to and beyond point P'.

It is obvious that timing is of utmost importance. If, for example, the administration acts at point 1, then he is granting more than he would have granted had he waited until point x. If, on the other hand, he delays too long beyond point x, perhaps until point 2, then he is again faced with the teacher's regrets over the lack of action on his wishes.

It is possible to calculate the exact point of x by utilizing what is called "to educate elasticity." This refers to responsiveness to the quantity of demands the teacher is willing to accept for increases in the school's ability to provide quality education. Expressed as a percentage, this is the change in quantity acceptable divided by the percentage change of ability to provide when the ability to provide is small. In algebraic terms, educative elasticity is expressed as follows:

$$E = \frac{\frac{\Delta \text{ Md}}{\text{Md}}}{\frac{-\Delta \text{ P}}{\text{P}}}$$

MORE COMPLEX PROBLEM

From this simple and yet thorough solution, it is possible to proceed to a more complex problem. Strictly for academic pursuit, because in actuality the possibilities are extremely remote, assume that two teachers do not agree.

Figure 2 illustrates again the original projected in time along curve PP'. Also included is a second teacher with different ideas, as diagrammed by line TT. At this point, it would be easier to get the S out of the problem, but mathematically this is not feasible.

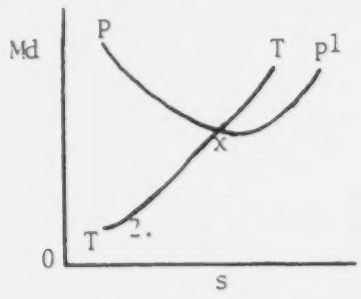


Figure 2

The solution to this problem is to wait until TT and PP' intersect at point x, even though this is not the closest point to S. If TT is the stronger of the two, it is possible to pick a point, such as point 1, as the proper time to act, but an attempt this would require the use of one of the outmoded procedures of reasoning and judgment, which the school administrator is trying to eliminate.

As has been seen, in using the approach of other disciplines, the school administrator is able to find quick, calculated solutions to troublesome problems.

A final presentation of this procedure is made with Figures 3, 4, and 5, below. The reader is invited to interpret for himself the diagrammed teacher, the problem, and the predicted course of action on the part of the school in each situation. These figures clearly illustrate that all that is required of school administration today is a simple understanding of problematical possibilities as they transcend to the rural school from other more learned disciplines.

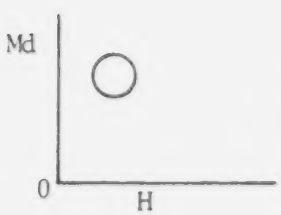


Figure 3

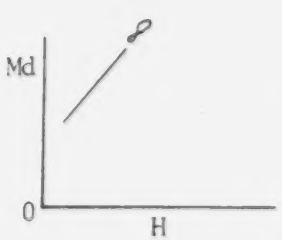


Figure 4

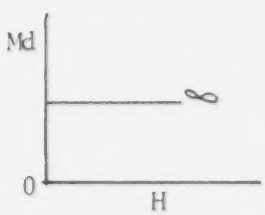


Figure 5

Film Review

And for those of you lucky enough to have cinerama in your village, don't miss the following winners of the Ketchi(kans) Film Festival:

"Midnight Dogmushers"

"Lawrence (Larry) of Alaska"

"Taming of the Vole"

"Mandible II"

"Snow White and the Seven Huskies"

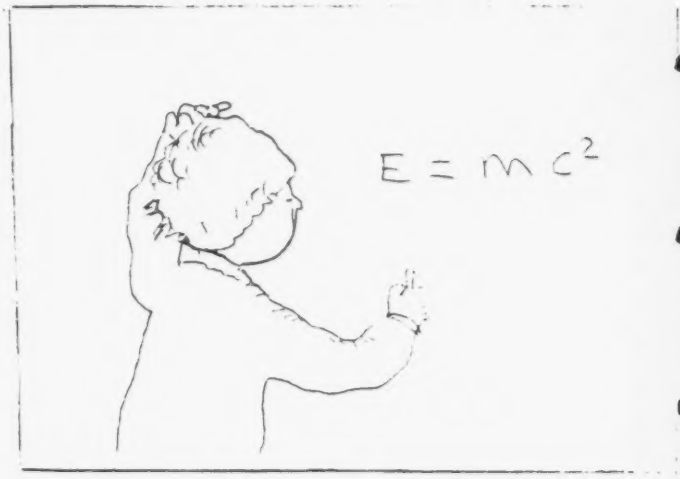
"The Undergraduate"

"Footsie"

"Fistfull of Snow"

"For a Few Snowballs More"

"The Good, the Bad, and the Odious"



Johnny, would you please stop fooling around and complete your math worksheets?

Where do you get these radical ideas?

62

TEACHER TURNED COUNSELOR

By Ernie Manzie

The recent development of village high schools has created a need for rural teachers to, either willingly or unwillingly, assume the role of counselor. This paper will address several problems the teacher/counselor may face in regards to preparing high school graduates for college in terms of enrollment procedures. The term "enrollment procedures," includes admission and financial aid procedures, housing requirements and related matters, such as grants, loans and scholarships. Included at the end of the paper will be a list of organizations which may be used as resources by the teacher/counselor.

The need for a counselor in rural Alaskan villages was clearly demonstrated to me one day by two high school seniors in the rural village where I live. It was the end of May, and I asked them both if they were excited about going off to college in the fall. They both responded that yes, indeed, they were looking forward to college. I then asked what type of classes they were going to take. To my surprise neither student had any idea in regards to an academic program which would meet their interests. In addition to this, both girls had missed the deadline for financial aid and housing on campus. They had not taken their ACT test nor had they inquired about scholarships which may have been available through numerous organizations. I think it is safe to assume that the problems are not unique to my village.

With the rapid development of village high schools, the role of counselor, in most cases, has fallen to a high school teacher. This teacher usually has identified a need and struggles on limited experience and information to help the student to the best of his or her ability. Unfortunately, the sincere desire to help is often not enough. The results are students entering college with no clear goals or plans with regard to their education. They often are unaware of possible sources of scholarships, loans, grants, and other types of financial aid. Necessary forms are often never sent in or are sent in with numerous mistakes which causes delays in enrollment procedures. Teachers who are put into the position of counselor

must be prepared to face these problems and know of at least a few resources outside of the village where they can turn for additional information.

Rural Student Services on the campus of the University of Alaska, Fairbanks, is an organization which assists Native students in obtaining a college education. Two of their counselors, Ms. Birdie Hendrickson and Ms. Sue McHenry, identified several problems which students from rural Alaska face and offered possible solutions. Both stressed the importance of making students from rural Alaska aware of the option of college early in their high school years. Freshman year is not too early to start. At this point a general discussion in terms of goal-setting and identification of areas of interest is a good activity. It is important to note that if a student or students express a strong interest in a college education even at this early point in their high school career, then a program with this goal in mind should be developed with an emphasis on Math and English.

Both Ms. Hendrickson and Ms. McHenry find that many students enter college with little thought ever given to their educational careers. They stress that while it is not necessary to have a career selected when they decide to attend college, the students should be able to identify their area or areas of interest along with an idea of their strengths and weaknesses. There are several books available which will assist the teacher/counselor with this process of "fine tuning" students knowledge of themselves.

Vocational Interest Tests

Another tool that can be used is some type of vocational interest test. This instrument should be administered during the Junior year of high school so that adjustments can be made, if necessary, in the student's high school program. A call to any university placement office will give necessary information on various tests. Two books written by Oscar Krisen Buros, Tests

in Print II and Mental Measurements Yearbook, contain information on each vocational test, such as directions for administering it, publisher, cost, where to purchase it, and a brief review of the test by various authors. By using both procedures for test selection the teacher/counselor should be able to select a test which meets his needs. The teacher/counselor should stress to the students that at this point and time in their lives, a final decision in terms of a career choice is not the object of the test. It should be explained in detail to the students (and his parents), that the test is simply an attempt to focus on certain areas of interest which the student may want to seriously pursue in the years ahead. It seems that many students from rural Alaska fear that all decisions concerning college are final. Students often think that the selection of an academic major is necessary, before they even apply to the University. As a result of this misconception, students many times do one of two things. Some students pick any field of study just to have one, where, in reality, it may be an area in which the student has no interest or aptitude. A story was related to me of a female student in her second year of college who was a Biology major. It turns out that she had no real interest in that field, but really wanted to be an elementary teacher. She was fortunate that her college advisor found out and changed her program. Unfortunately, many other students are not so lucky.

Other students who believe that final career choices must be made early never apply to college because they don't know what they want to study. Again, it is crucial that students be made aware of the fact that various tests and clarification activities attempt to facilitate the identification of fields of academic endeavor which meet their particular strengths, but that test results do not necessarily mean they are locked into one field of study.

Job Fairs

One final activity in which Rural Student Services claims to help students is awareness of careers which they might never have thought of because they were never exposed to them in their rural environment. These job fairs are often expensive to sponsor, but money can be raised through various activities, and both corporate and private donations may be sought.

Values Clarification

I would like to mention briefly that along with this whole process of goals development and strength identification, techniques such as values clarification should also be used. Again, there are several books which address this topic in great detail which should be helpful to the teacher/counselor. Career Counseling departments at any university would be a good source of information on this topic.

Deadlines

In conversations with various departments at the University of Alaska-Fairbanks (admissions, financial aid, housing, and rural student services), all expressed one serious problem which many students from rural Alaska have: they frequently miss paperwork deadlines. There appear to be several reasons for this. One problem is the lack of qualified counselors who know all the enrollment procedures. Most realize that the students have to fill out a general application, but in regards to various (and constantly changing) financial aid, scholarship, grant, loan, and housing forms, the teacher/counselor is usually unsure of what is what. In many cases the person put in this counseling position is relatively new to the state and thus unclear of various procedures required by the state in terms of available programs. In addition, many teacher/counselors have never dealt with Native Americans and thus are unaware of programs, etc., which are geared

specifically for them. The end result of this information gap is that by the time the counselor finds out about all of these programs, gets the forms, distributes them to the students, and then sends them back in, the deadline for that particular year is past.

A second possible reason for missed deadlines is the inability of students to fill out the necessary forms on their own. I know of a person who planned to attend college, received a financial aid form, and just left it on the table because she couldn't find anyone to fill it out. It should be noted that many Native students are embarrassed to ask teachers for help because questions can be somewhat personal. What usually results is that the forms are never sent in, or if students do attempt to fill them out, several mistakes are made which cause lengthy delays and thus missed deadlines.

A third, and often overlooked, cause for missed deadlines is that parents often are confused as to the purpose of the forms and worry about confidentiality. Even though, in recent years, Alaska Natives have had a lot of practice filling out forms, some still question the reasons for disclosing such things as income and family matters. In addition, many parents don't speak English, yet alone comprehend it. Rather than disclose such information, many parents just never fill the forms out.

A fourth and final possible cause for missed deadlines, somewhat out of the control of a counselor, is that many forms require some type of down payment. For example, the housing application at the University of Alaska, Fairbanks requires a $50.00 deposit. In many cases these unexpected charges cause the application to be held until the students or their parents can get the money for the down payment. One suggestion by Rural Student Services is that a college fund be established to help families cover these unexpected charges. Students could conduct fund-raising projects and request donations.

The money could be loaned out and paid back at some later date. Hopefully something could be worked out so that a money shortage would not prevent students from continuing their education.

These missed deadlines, while not preventing the rural Alaskan student from being accepted in school, is often a major cause for them not remaining there. A good example of this is the current housing situation at the University of Alaska-Fairbanks. The housing assignments are done on a "first come, first serve" basis. In years past I was told that students could send in their housing applications a month before the start of a semester and be reasonably assured of a dorm room. Last year (1982-83) rooms were filled up by mid-February and the housing office said the situation will not improve for a year or two. So here are students from rural Alaska, experiencing all sorts of problems filling out forms and meeting deadlines, and these very deadlines become earlier and earlier. The end result is that the first-year student from rural Alaska is accepted at school, but must look for more expensive off-campus housing, and usually lacks transportation to and from campus. Add these problems to the "normal" college problems and you can see why so many students leave the university. The same type of situation occurs with regard to financial aid, as the amount of available money decreases and applications for it increase. The bottom line is: <u>apply early for all programs</u> at the university you wish to attend. This point must be stressed by the teacher/counselor.

<u>The Role of Counselor</u>

Each village school must have a person who assumes the role of a counselor; as I stated earlier most times it is a high school teacher but can be anyone in the village who has knowledge in college enrollment procedures. Ideally, it would be a person who was born and raised in that community and

later went on to college. This person would not only know the formal procedures, but also would be more in tune with social concerns that the rural student may have with regard to leaving the village for an extended period of time, quite possibly for the first time ever. Another advantage to having a Native counselor would be that he or she would relate much better to parents in terms of helping to fill out forms and explaining the reasoning behind various options available to them.

As stated earlier in this paper, the teacher/counselor must be aware of value clarification, goal setting, and strength identification (in terms of academics) techniques. It is hoped that such programs are begun early in the students' school career and can be built upon year after year so that when students are called upon to make decisions, they have a strong foundation in terms of self-confidence.

Another point which needs to be made is that a good teacher/counselor will use all available resources. In most villages elders represent valuable resources. They have a wealth of information to share and can, in many cases, instill in students the desire and drive to set, then achieve, certain goals. This resource must not be overlooked.

Using Outside Resources

I was told by many people that the most important characteristic of a good teacher/counselor is the ability to use outside (of the village) resource organizations to help him or her get the job done. I was amazed to see how many organizations are available to help students from rural Alaska continue their education. I will briefly mention several such organizations which I have contacted in the course of writing this paper. I will list names and addresses of these and other resources which may be of help to the teacher/counselor.

On the campus of the University of Alaska-Fairbanks, which has the largest Native population of enrolled students, there are several organizations available to help the teacher/counselor. Rural Student Services is geared to help rural students in such areas as pre-admission services, academic and financial aid advisement, career exploration, high school tours, student recruitment and much more. Another department on the University of Alaska-Fairbanks campus which is a valuable resource is Career Planning and Placement. This department offers help in such areas as self-assessment, career exploration, and decision-making skills. This department would be able to provide information on vocational interest tests which were mentioned earlier in this paper. Two other programs based at UAF which help prepare students for college are the Honors Institute and Upward Bound Program. Both are geared for students from rural Alaska and are valuable in terms of goal setting, identification of strength and weaknesses, areas of interest, and value clarification.

There are numerous other organizations which offer possible sources of scholarships, loans, grants, etc. I have listed these organizations at the back of this paper under the title: Higher Education Contractors in Alaska. It is wise for the teacher/counselor to keep in close contact with these organizations, as eligibility standards and procedures constantly change.

I would like to mention one available resource which hopefully will tie together many of the outside resources. The University of Alaska-Fairbanks, through the Rural Student Services department and Career Planning and Placement, has a booklet which lists enrollment procedures at state universities in Alaska, higher education financial aid and scholarship sources, educational support programs for rural students and teachers, military opportunities, and much, much more.

The last resource I would like to mention is a course which is in the process of being developed at the University of Alaska, Fairbanks. It will be designed to assist rural teachers in their official or unofficial role as counselor by providing them with practical skills and information necessary to aid in the decision making process for high school students. It will also foster an awareness of the social and academic pressures involved in the transition from village to city and offer coping strategies. This course is a must for the teacher turned counselor in the village. As I mentioned earlier it is still in the planning stage at this point.

In summing up I would again like to state that sincere efforts are being made by teachers in the rural villages to meet the students' needs. When I talk about a lack of knowledge on the part of the counselors I am not degrading these people, but just pointing out a need to obtain all the information necessary to be most effective. It can be frustrating trying to run such a program in addition to full-time teaching, not to mention time consuming. I truly hope this paper will be helpful to the teacher turned counselor.

All information discussed in this paper was developed from interviews with the following people: Andrew Angaiak - Upward Bound Program, Fred Baker, Sue McHenry and Birdie Hendrickson - Rural Student Services, Steve Grubis - College of Human and Rural Development, Pam Herman - Rural Alaska Honors Institute and Jeanne Sinz - Career Planning and Placement. All of these departments are on the University of Alaska-Fairbanks campus.

BIBLIOGRAPHY

The following resource books are recommended reading for students and teachers interested in the area of career decision making. An asterick indicates those books especially recommended for Alaskan students and teachers.

Bolles, Richard Nelson. What Color is Your Parachute
Ten Speed Press
Box 4310
Berkeley, CA 94704 (1976)
$4.95 and $.50 per copy

*Campbell, David. If You Don't Know Where You're Going You'll Probably End Up Somewhere Else
Argus Communications
Division of DLM, Inc.
Allen, Texas 75002
$3.50

Carkhuff, Robert and Theodore W. Fried. The Art of Developing a Career (Student's Guide)
Human Resource Development Press
Box 863
Amherst, MA 01002

Figler, Howard E., A Career Workbook for Liberal Arts Students
Carroll Press Publishers
43 Squantum St.
Cranston, R.I. 02920 (1979)

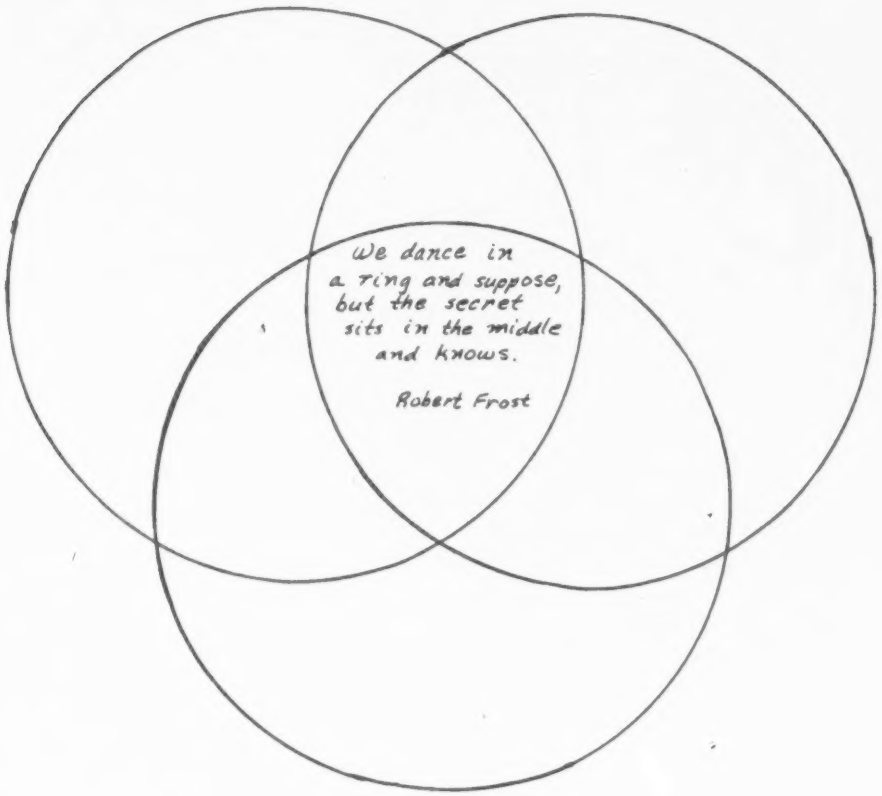
Malnig, Lawrence and Sandra L. Morrow, What Can I Do With a Major In...?
St. Peter's College Press
Jersey City, N.J. 07306
$6.95

*Occupational Outlook Handbook
Superintendent of Documents
U.S. Government Printing Office
Washington, D.C. 20402
Stock #029-001-02325-1

Pearson, Henry G., Your Hidden Skills: Clues to Careers and Future Pursuits
Mowry Press
Wayland, MA
$8.50

*Powell, C. Randall, Career Planning Today
Kendall/Hunt Publishing Co.
Dubuque, IA (1981)

*Shanahan, William F., College Yes or No, the High School Student's Career Decision-Making Handbook
ARCO Publishing Co., Inc.
219 Park Ave. South
New York, N.Y. 10003 (1980)
$9.95



Higher Education Contractors in Alaska

*Indicates further description of this program contained in the Directory of Higher Education Institutes.

Anchorage Programs:

*Alaska Native Health Career Program
Rural Education
University of Alaska
1577 C St., Suite 304
Anchorage, Alaska 99503
274-3611

Della Keats Summer Enrichment Program
Kathy Johnson
Alaska Health Careers Program
University of Alaska
Anchorage, Alaska 99503
564-3345

*Summer Enrichment Program
Alaska Native Foundation
411 W. 4th Ave., Suite 314
Anchorage, Alaska 99501
274-2541

Student Orientation Service
Elaine Abraham
Anchorage Community College
Providence Drive
Anchorage, Alaska 99503
786-1123

Alaska Native Leadership Program
Alaska Native Foundation
Judy Ramos
411 W. 4th Ave.
Anchorage, Alaska 99501
274-2541

Fairbanks Programs:

*Upward Bound
Andrew Angaiak
5th Floor Gruening
University of Alaska
Fairbanks, Alaska 99708
474-7871

Rural Student Services
Fred Baker, Sue McHenry
5th Floor Gruening
University of Alaska
Fairbanks, Alaska 99708
474-7871

Alaska Native Art Center
Ron Senungetuk
Art Department
University of Alaska
Fairbanks, Alaska 99708
474-7725

Small High Schools Exchange Newsletter
Center for Cross-cultural Studies
5th Floor Gruening
University of Alaska
Fairbanks, Alaska 99708

Alaska Native Programs
Dennis Demmert
5th Floor Gruening
University of Alaska
Fairbanks, Alaska 99708
474-7181

Rural Alaska Honors Institute
Pam Herman
474-7181

Alaska Native Studies
Michael Gaffney
474-7181

Alaska Native Languages
Michael Krauss
474-7874

Higher Education Contractors in Alaska

AVCP, INC

Students who are enrolled in CALISTA and from the following villages will be served by AVCP:

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Akiak	Hooper Bay	Pilot Station	College Assistance Program
Alakanuk	Kasigluk	Pitka's Point	AVCP, Inc.
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Aniak	Kongiganek	Russian Mission	Bethel, Alaska 99559
Atmautluak	Kotlik	Scammon Bay	543-3521
Bethel	Mt. Village	Sheldon Point	
Chefornak	Napakiak	St. Mary's	CSS Code 4224
Chevak	Napaskiak	Toksook Bay	1 yr bfs
Eek	Newtok	Tuluksak	
Emmonak	Nightmute	Tuntutuliak	
	Nunapitchuk	Tununak	

Students who are enrolled to CALISTA and from the following villages will be served by the Anchorage Education Field office:

Chaldonaviak	Kalskag	Lower Kalskag	Platinum
Chuathbaluk	Kwethluk	Marshall	Red Devil
Crooked Creek	Kwigillingok	Mekoryuk	Sleetmute
Georgetown	Lime Village	Napimute	Stony River

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all BBNC shareholders

Chow Taylor
Higher Education
Bristol Bay Native Association
P.O. Box 189
Dillingham, Alaska 99576
842-5257

CSS Code 0202 1 yr bfs

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Cook Inlet Native Association
670 West Fireweed Lane
Anchorage, Alaska 99503
278-4641 Ext. 108

CSS code 0203 1 yr bfs

Kodiak Area Native Association

Akhiok Larsen Bay Kodiak
Old Harbor Quinzinkie Port Lions

Jo Ann Amick
Higher Education
Kodiak Area Native Association
P. O. Box 1277
Kodiak, Alaska 99616
Phone: 486-5725

Nome Eskimo Community

will serve Bering Straits students from Nome.

Higher Education
Nome Eskimo Community
P. O. Box 401
Nome, Alaska 99762
Phone: 443-2246

Kawerak, Inc.,

Will serve Bering Straits students from:

Brevig Mission	Golovin	St. Michael	Jani Reeder
Council	Koyuk	Stebbins	Higher Education
Diomede	Savoonga	Unalakleet	Kawerak, Inc.
Elim	Shaktoolik	Teller	P. O. Box 948
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		White Mountain	Phone: 443-5770

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Revised 3/83

We labor only to fill our memory, and leave the understanding and the conscience empty. Just as birds sometimes go in quest of grain, and carry it in their beak without tasting it to give a beakful to their little ones, so our pedants go pillaging knowledge in books and lodge it only on the end of their lips, in order to merely disgorge it and scatter it to the winds.

Montaigne

Whose Idea Is Paideia?

By Kay Rowe

The outlook wasn't brilliant for Mortimer that day;
The crowd was full of protestors and one of them was Kay.

The room was hot and stuffy; the peoples' bellies full,
To captivate the audience, the man could not be dull.

For months the State had promised a stimulating talk,
But one look at Mr. Adler and I opted for a walk.

With one hand on the podium, and one foot in the grave,
The man was clearly senile, or else extremely brave.

His voice, a feeble whisper, his words flat monotone
I propped two toothpicks in my eyes and daydreamed to his drone.

Why the State selected him remains a mystery;
We'd much prefer a Herbert Kohl to ancient history.

Impatiently I listened to his "onlys" and his "alls";
Such pontification, sure takes alot of b___s!

For all, the same objectives, and course of study too;
Imagine - students in the bush, trying out for crew!

His goal is one-track schooling, in only one direction;
Eliminate all sidetracks, this without exception.

He speaks of mind improvement; in kind, he sees but three;
All neatly placed in columns, displayed symmetrically.

All must acquire knowledge and then develop skills;
Toss in some understanding, too; all other modes are frills.

These wondrous modes of learning tell what and why and how;
Perhaps it's <u>who</u> and <u>where</u> you are that's closer to the Tao.

When it comes to teaching methods, again the choice is three:
To preach, to coach, to question - ah! such diversity!

How utterly depressing to think there's but one way;
To enhance our understanding: and that's by what we <u>say</u>.

A kid in Allakaket is also "in the know";
Having never heard of Socrates, yet "talking" to the snow.

Now for a Western mindset, Adler's not so bad.
It's ubiquity of Anglo ways that really makes me sad.

It may play in Peoria, where life's homogenized;
But there do remain some places, not yet "androgenized."

So please, dear Mr. Adler, you pedagogic pundit,
Stuff your Paideia Proposal - Alaska will not fund it!

"What Works"

Thanks, X-COPers, for the resounding response to the survey we sent out earlier this fall! Following are the results of one question: "What Works?"

In trying to get students to participate in Junior High P.E., I established a point system. Students get a total of three points each day for dressing down, participation, and a good positive attitude. If the whole class gets a certain total by week's end, they earn a free period the following week. I've had great success.

The most successful "trick of the trade" I've found is to enter the classroom each day with a positive attitude. If something has gone wrong, don't ignore it--do something about it! The sooner the better. Brainstorm solutions and talk with fellow teachers, they're always good for positive strokes, if not solutions. A good long walk is also helpful!

Assign a student "teacher" for your reading group each day. Teach them the lesson's concept-have them teach the group. Allow the group to work independently-observe from a distance. Reteach the teacher only when necessary. Enjoy watching the students learn and grow together.

I like to start really cerebral assignments on Wednesday. I start Monday mornings by introducing new and unusual topics in magazines and newspapers to stimulate thinking-seems to set the tone for the week. I also try to give my student choices, e.g. allow them to decide if they want to improve an assignment or do alternative related work.

If a teacher can smile
and show that s/he cares,
so many problems
go up in the air.

Sense of humor

Children must smile to leave the room at the end of the day-causes them to leave on a happy note!

I consult a great deal with my aide who is a native woman-she provides insights which I normally would not discover.

Map-making, kids make maps of village and label it with kids' points of interest, i.e. best hiding places, best view, good berries, warm in winter, good places for hand-outs, etc.

Timed dice drills for learning math facts. Student "timer" watches the second hand on the classroom clock. Students graph their own progress.

Personally inviting parents to attend a class with their children.

Cultural journalism on the Foxfire model, updated with video-tape interviews.

More <u>acting and drawing</u> to get a point across.

First grade: to quiet them, quietly say, "If you can hear me put your hands on your head." Repeat a few times.

When things are going well (in the Art room) the radio/tape deck is turned on. It's also an incentive to produce commercial/salable "art" to buy tapes.

Making choices is not an easy thing to do, especially if you've had little opportunity to practice. The value of a dollar earned is not an easy concept to comprehend either, particularly when you're learning an economy based on bartering and a socialistic distribution system.

Choices:		
	1. Have a dance	1. Buy an Atari
	2. Have a carnival	2. Go to Anchorage
	3. Sell Cookies	3. Give it away
	4. Nothing	4. Buy drugs
	5. Teachers Choice	5. Save it all
	6. Open Gym Night	6. Save Half
	7. Rent a Video	7. Save 25%
	8. Hang Out/Rec. Hall	8. Nothing

Objective: To spend one dollar (100 cents) on your choices. You must use all of your money AND you must place (at least one cent) some amount in each choice listed.

Purpose: To determine and follow the groups economic choices.

These two examples are taken from two instances in my class where decisions were in need of addressing. The first was over the choice of social entertainment planned for the upcoming visit of another village's cross-country running team. The second list was the production of a discussion about what students were planning to do with dividend checks. You

may note that choice #4 was the result of a very timely unit on drug abuse. The class gets a real feeling for the reality of an individual's choice effecting the sum of the whole. They also learn mental addition skills.

The Past Speaks:
The Changing Role of American Education in St. Lawrence Island History

by

Steve Walsh

In this paper I try to show that it is important for a non-native teacher to learn about native traditions and values, and to offer an educational program that integrates these traditions and values with the modern needs of the people. To do this I first recount the traditions and values I learned on St. Lawrence Island during a stay in 1972. Then I describe two different non-native teaching styles and their educational consequesnces on the Island: 1) How the missionary teachers (who arrived in 1894, the first non-native teachers) did not respect the local values and beliefs, and because of this felt frustrated in their efforts. 2) How the Troutmans, a teaching couple who stayed a long time (from the mid 1920's to the early 1940's), learned about the Islanders, and used a mutual interest - reindeer herding, to build successful educational experiences.

When I taught for a short time in the fall of 1979 at the village of Savoonga on St. Lawrence Island I felt there was a strong need for increased cooperation between teachers and community members if the students were to become more interested in their own educaton. To offer some suggestions on how curriculum should make better use of human and natural resources I compare the Troutmans' success to the present day. Also, I briefly review the changing nature of traditions and values in the face of modernizations. Finally I suggest that if St. Lawrence Islanders are going to be decision-makers in their own future they will also have to be decision-makers in their educational program on st. Lawrence Island.

Some St. Lawrence Island Traditions and Values

The easiest way for me to describe some traditions and values of St. Lawrence Islanders is to relate experiences living with a family at Savoonga on the Island. I was a 20 year old student who wanted to learn Eskimo ways. After writing a letter of introduction to the village council, I was accepted by the Noongwook family as a surrogate son and apprentice hunter. The first implicit value I learned was that keeping busy was important. When it came to

keeping busy, certain activities like hunting and gathering ranked above others. Since it was January when I arrived I had to learn how to walk on ice to hunt, and, when there was open water, how to function as a member of an umiak crew. Everyday the weather was good I hunted (except on the seventh day when the more Christian members of the community including my family refrained from hunting). The day started early when Nathan Noongwook would wake me up, and I would follow him while he checked the weather and hunting conditions. During the days I learned to keep busy with other necessary activities in addition to hunting: obtaining water, emptying the honey bucket, carrying oil cans, and shovelling snow. Islanders also spent time keeping their snowmachines and umiaks in good condition.

A more relaxing way of keeping busy was visiting other families in the community. An outside observer might think that Islanders were idle when they gathered outside the Native Store, and indeed at times some Islanders might agree. However, socializing was important and usually integrated into the activities of the day. While waiting for an oil can to be filled, waiting to finish a cigarette before going out into the cold, or waiting to help carry groceries, a person could take a break and socialize in front of the store. Also, persons socialized at a coffee shop at night. It is important to point out, though, that these were ways of keeping busy in 1972. I learned that 50 years prior to this there were stricter definitions for keeping busy. No doubt the daily work at that time was more time consumming.

During my visit I learned other values that took on special meaning for me: I learned reserve and tolerance towards other people. I had grown up during the activist period of the 1960's and as part of this experience was all too ready to debate an issue or simply play devil's advocate. Once, when I was doing this in Savoonga an Islander asked me why I was "standing on a platform." He was saying to me in effect: why are you putting yourself above others, and isolating yourself by carving out a separate position for yourself. After awhile I learned quieter, more indirect ways to define issues. Grace Slwooko (1977), an Islander, in an introduction to a book on tales, writes about this indirect way of communicating:

> In these tales animals talk. By listening to their words, we learn a lesson. This was the way our wise old elders taught us. It was easier to laugh at the foolishness of an animal than it was to be told of our own faults. And we could accept the wise council of an animal more easily than the warnings of our elders. Time has not changed us so much; it is still easier and more pleasant to gain our knowledge indirectly. (. 4)

Another value I learned was respect for elders. The older men who were the most experienced hunters were also the captains of the boats. They were wise and important decision makers. It was the older men who controlled the rudder. A clear example of this can be drawn from the time when Savoonga caught its first bowhead whale (Savoonga was first settled as a reindeer herding camp). It was the older men the community relied on to guide the butchering.

Another value important to the community was sharing. The umiak crew who caught the first whale did not keep the meat, skin and blubber for their own families, but shared it among all the families of the two villages on St. Lawrence Island. Members of an umiak crew shared walrus, too, regardless of who shot it, and women passed food from household to household. In times of scarcity sharing remained a special value although one's family needs were usually met first.

Finally, I became aware of another aspect of the St. Lawrence Island belief system. Traditionally, St. Lawrence Islanders view nature differently than most Christians or men of science. Although I know little about their tradition in this deepest sense, it seems clear that in the Islander view humans are not special creatures, but that the animals and humans are intimately linked together in a natural setting. In the 20th century Christianity and science have greatly influenced St. Lawrence Islanders, although indigenous traditions, values, and beliefs continue to exist. One simple example of this was that I learned to give a dead walrus a last drink of water.

The Missionary/Teacher's Purpose

In the second half of the 19th century the St. Lawrence Island population dropped about 90 percent due mostly to foreign diseases, but also to the over-exploitation of migratory animals, bad weather, and at least to a small extent, alcohol abuse. In 1894 Presbyterian missionary/teachers set up a school-church-health program on St. Lawrence Island. They aided in the recovery of the population by stressing cleanliness (with warm water), rest, and isolation of the ill. They traded steel squares, needles, and other goods that the Islanders desired. They represented decency as opposed to the whalers who brought with them alcohol, lust and dishonesst trading practices. (E. O. Campbell, in Jackson, 1905, p. 89). In the classroom students learned about the calendar, English language, math, and new ideas.

The missionary/teachers believed that in order to survive the Islander had to become a "clean, energetic, thrifty, independent, intelligent, God fearing American citizen" (E. O. Campbell, in Jackson, 1906, p. 64). They sought out sick persons in the hope that the sick would learn new ways as well as get better. The missionaries showed little or no regard for the Islander belief system (for two years the missionary/teacher, William Doty, was to some extent an exception). To replace the traditional belief system, the Bible was presented to answer one's problems and show the way to "Salvation."

In spite of 12 years of the missionary/teacher program the Islanders continued to maintain many of their traditional customs and beliefs. The missionary-teacher, E. O. Campbell, states:

> It is so hard to get them to agree to any change. How many times we have received the answer, "Long time ago, just the same".... Would that the Christians of enlightened America believed and practiced as devoutly what they profess as do these... aborigines sitting for ages in... darkness. (in Jackson, 1903, pp. 78-9)

Early missionary/teachers felt frustrated in their attempt to offer a different way of life, on which rejected without compromise the beliefs of Islanders.

A Successful Community-School Relationship

A teaching couple who did find a compromise, an avenue for successful teaching on St. Lawrence Island, was Samuel and Hazel Troutman. They came to Savoonga in the mid 1920's and stayed about 15 years. Since reindeer herding was important to the community, the Troutmans developed educational experiences around it. The math curriculum included keeping federal government reindeer herding records, and shareholders' records. Language arts was taught in part by journal writing, which was encouraged while students were outside of school, reindeer herding. Students advanced to higher grades based on their level of achievement, not on their age. Students learned at their own pace, in step with their background. Graded readers and other non-local educational material were important, but they did not detract from the educational value of reindeer herding (Troutman, Bunnell Collection).

To maintain close community-school ties the Troutmans coordinated activities between the village and the B.I.A., the Interior Dept., the North Star freight ship, and suppliers for this freight ship. Samuel Troutman signed as witness to all the minutes at council meetings. These ongoing ties to the community gave Troutman status and a way to handle problems in relation to the school. For example, in 1940 Troutman deferred to the village council to manage a discipline problem (Savoonga Indian Reorganization Act Council minutes).

Comparing the Troutmans' Successful Relationship with the Community to the Present Day

From 1940 to the present marks a period of growing isolation between the school and the community. The reasons for this are a change in the teachers' role in the community, teacher turnover, and the shift in curriculum emphasis. By 1960 the Islanders were often dealing directly with outside agencies, and the role of the teacher as an intermediary diminished and the practice of the teacher signing the council minutes ended. Over the last 40 years a shift in curriculum has oriented students less towards successful adult living on St. Lawrence Island and more towards living away from the Island. This happened because teachers had less familiarity with the Islander way of life, and therefore relied heavily on outside curriculum. Teacher turnover has gradually increased. In the fall of 1979 none of the none non-native teachers had been in Savoonga longer than a year and a half. This means that the students, the teacher, and the community barely have time to adjust to each other before the teacher moves out.

The change in curriculum orientation, and the high teacher turnover have create educational problems for St. Lawrence Island students: 1) the schools today take students out of the context of their village experience, and their past. This can disorientate the student and slow the learning process. 2) Teachers who do not stay long enough to develop ties to the

community can not serve as guides to help the students understand the connection between the school experience and their own lives.

Concurrent with the problems specific to the schools is modernization on St. Lawrence Island. Earning money has become important. Some of the consequences of modernization are briefly reviewed in the next section.

Some Impacts Stemming from Modernization

In 1967 the snowmobile was imported to the Island. The snowmobile not only required dollars for gas and oil, it affected the village economy and the balance of human and natural resources in other ways. By reducing the dog population from 900 in 1967 to 150 in 1972, the introduction of the snowmobile reduced the need for local food resources. In 1968 generators were imported to provide electricity to the whole village, replacing a number of family generators.

These changes allowed Islanders to save time in terms of physical exertion, but also required money to pay for these conveniences. One solution was to rely on ivory carving, and digging old ivory from former village sites. This allowed St. Lawrence Islanders to earn needed money while it was also a good way of keeping busy. However, modernization has outstripped the Islander's ability to earn money. In the last 10 years since new housing has been built Islanders now have to meet mortgage payments. They now have television, telephones, and roads. Like most Americans, they are in the position of trying to keep up with consumer bills and modern times. There has been a greater reliance on governmental assistance programs. The effects of all these changes are far reaching. One one hand there is an emergent alcohol abuse problem, but on the positive side, the Islanders are more aware of the larger world and what makes them unique in it.

Conclusion

If the present educational system on St. Lawrence Island is to work it will depend on reduced teacher turnover, and stronger ties between the teachers and the community. But if education is really going to succeed the Islanders themselves will have to take charge.

I say this because it is only the St. Lawrence Islanders who can decide how to integrate the traditional and the modern in their lives. They have to ask fundamental questions about the sorts of changes they want, to weigh new technologies, skills, and bureaucratic institutions against the likely loss of traditions, values, and subsistence resources.

The educational system has a responsibility to provide resources and to develop local skills that will enable St. Lawrence Islanders to take control of the decision-making processes that affect their lives. The Troutmans made the educational system work. Since the Troutmans the Islanders have taken charge of council meetings. Now it is time for the Islanders to determine the course of education and to be the architects of their future.

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Reflections on a Visit to a Rural School in Hong Kong

by Carol Choy

Cheung Chau is a tiny island located four miles west of Hong Kong. The ferry, which takes about an hour, transports me from the frantic, teeming crowds of Central Hong Kong to an island where a relaxed way of life and peace of mind are the major pursuit.

As I walk through the tiny, maze-like streets of Cheung Chau (for, indeed, this is a walking village only - no vehicles allowed), I must often stop and ask for directions to the school I wish to visit. Sometimes I get wrong advice, because, with a population of over 40,000, Cheung Chau has many, many schools.

The object of my visit is located on the other side of the island, high on a hill overlooking the sea. I stand before a wrought-iron gate on which the name of the school, in Chinese and English, is posted: Cheung Chau Church Kam Kong Primary School. (I later learn that it is a government-aided religious school). The school building itself is a small, concrete structure with a red tile roof. It has five average-sized rooms with open windows facing a concrete playground/basketball court. The time is about 11:30 a.m., so the playground is resoundingly empty. As I perceive through the open windows, everyone is inside, heads bent industriously over pen and paper.

I soon meet the Headmaster, Mr. Tso (pronounced "Cho") and the Senior Master, Mr. Choi. They extend their welcome and don't mind at all if I take a look around. Well, I think I'll take them up on it.

As we walk together toward one of the rooms, several children spy me through the windows, and much chattering and giggling ensues. I am taken to the Primary 3 class to meet the teacher, Mrs. Kong. She is in the middle of a lesson, but graciously allows me to take some pictures of the room.

The main feature in the room is the bulletin board which proudly displays the children's work. "But why," I ask, "is it split into two equal sections?" Mrs. Kong explains that two different groups of children use this room - the a.m. and the p.m. groups. So that explains how there can be an enrollment of 122 students in such a small building.

I am then taken to visit Miss Lam's Primary 6 class, which is in the middle of an art lesson. Amid more giggles and bashful, averted faces, I take more pictures. Eyes grow big as the Polaroid film develops in minutes. Bashfulness quickly disappears as outstretched hands seize the pictures and pass them around.

Kam Kong School uses only three rooms as classrooms. The other two serve useful purposes. One is a faculty office where teachers, amid organized clutter, can work and talk together. The other one is a multi-purpose room: it serves as the library, the music room, and the place where teachers bring their classes to use the Educational Television (ETV) and the Loop System (a group of wireless headset contraptions used primarily for learning English).

These five rooms comprise the whole school. Within these walls, students - the majority of whom are the children of local fishermen - have the same curriculum and use the same textbooks and educational materials that children in Hong Kong schools use. This primary school on Cheung Chau Island is different mainly in the size, the relaxed atmosphere, and the extra friendliness of both teachers and students.

I am given a happy send-off as the children fall into neat rows to have their picture taken with Mr. Tso, Mr. Choi, and me. As I leave, brown and white uniforms scatter in all directions. The a.m. session is over.

Book Review

Through the decades rural Alaskan teachers have identified classics of literature that they find heart-warming and inspirational. The following list of "Bush Bestsellers" has been contributed by those teachers.

Moby Salmon

The Borealis Strain

Gone With the Chinook

Alaskan Yankee in Tlingit Country

Tale of Two Villages

Midwinter Night's Nightmare

Life and Funny Times on the Yukon

One Flew Over the Eagle's Nest

A Snowgo Name Desire

Death of an Itinerant Teacher

To Kill a Raven

Salmonberries of Wrath

The Grizzly, the Shaman, and the Boardroom

Even Gussik's Get the Blues

Another Trailside Attraction

The Propane Koolaid Acid Test

Fear and Loathing in Fairbanks

Who's Afraid of Molly Hootch?

X-rated: Travels with Grubis

The Story of K

91

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